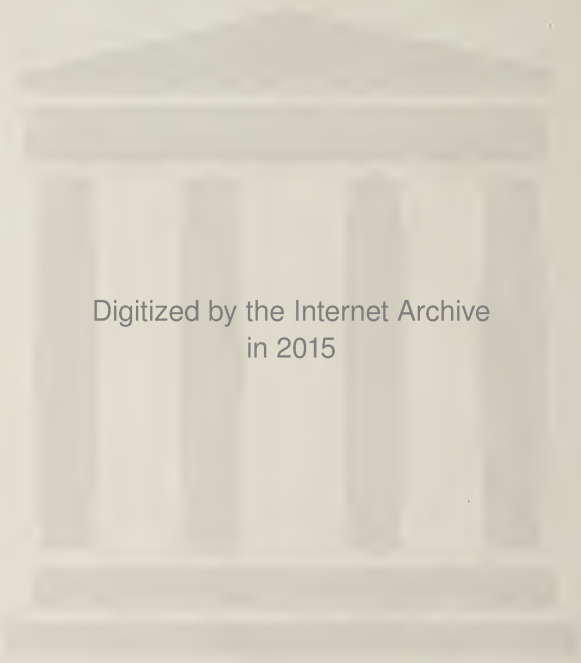




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AFFGHANS.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

THE AFGGHANS.

AFGGHANISTAN is the great border country between our Indian empire and the power of Russia, which has been gradually making advances towards us. By these advances some alarm has been naturally excited in India, and it is not improbable that an attempt may be made to push our way more into the interior, if not by conquest, at least by influence, and possibly a protectorate. Our readers will remember the great incidents of the Affghan war. The Affghans are naturally a brave and a fine people, though they have hitherto, as the other natives of Central Asia, been under the most arbitrary and oppressive governments. Like the Sikhs, who inhabit the country bordering upon them, they would probably be more open to the influences of Christian evangelisation than the people generally of Hindostan. Four-fifths of their country consists of rocks and mountains, and they have the independence of the mountaineer spirit. Hindoo Koosh, the highest mountain, is 20,000 feet high; and from the table-land in the north many mountain ranges proceed to the south, east, and west, varying from 15,000 to 16,000 feet in height, and enclosing numerous valleys and small plains, some of which are fertile and well-watered. The vegetation in the lowlands is like that of India: rice, cotton, the sugar-cane, millet, maize, and turmeric are raised. In the uplands, the timber trees, herbs, and fruits of Europe grow wild. The Affghans are Mahomedans of

the Sunnite sect, combining with their Mahomedanism the old astrology of the East.

Little missionary effort has yet been made among them, and, indeed, it is difficult to establish any mission in the rude and barbarous state of society at present existing. If British influence extend further north, as is not improbable, with the recent advances of religion, advantages may be given for the pursuing of Christian evangelisation which do not exist at present. The christianising of Central Asia is one of the great problems which the church has scarcely begun to consider. Many portions of it are densely peopled, and the inhabitants belong to the highest type of the human family. Missionary effort is approaching from the confines to the centre, from India, Turkey and China towards this great focus from which it is supposed the human race at first issued forth to people the world. When this region has been reached and conquered, Christianity will have an immense advantage for maintaining its hold and increasing its power in all the vast surrounding territories. In the future history of the world, under the reign of the Gospel, this region will therefore, we doubt not, occupy a most important position, as north and south, east and west, it will be in comparatively easy communication with more than half of the earth's inhabitants. We cannot doubt that, in view of the future, as well as from regard for the present, Afghanistan and other portions of Central Asia will very soon occupy an important position in the great missionary field.

CADIZ, THE FIRST FOCUS OF THE SPANISH REVOLUTION.

SOME years ago, the writer of this communication, then *en route* to India, was on board a P. and O. steamer, bound from Southampton to Gibraltar. It being so early in the season as January, we, as might have been expected, encountered somewhat severe weather in the Bay of Biscay; and having, in consequence, run short of coals, while yet nearly a day's sail from Gibraltar, had to run for the Spanish port of Cadiz.

What Damascus is to the towns mentioned in Scripture, that Cadiz is believed to be to those of European history—we mean, that it stands pre-eminent above all its compeers for antiquity, though we should have fancied that some of the Grecian towns surpassed it in this respect. Its origin is traced back to the old Phœnicians who colonised it, if modern research on the point is correct, about three and a half centuries before the date popularly assigned for the building of Rome. It then obtained the name of Gaddir. When the dominion over the distant Phœnician colonies passed from the mother country to its daughter Carthage, Gaddir, like the rest, came under Punic control. From the Carthaginians, in due course, it passed to the Romans, who termed it Gades, and looked on it as the *ultima thule* of civilisation, and even of the land itself in that quarter. The maidens of Cadiz were much celebrated in the great Italian capital, and were imported in large numbers. When at length the Roman power sunk under its own vices and the effeminacy which these had caused, the Goths took possession of Cadiz, and for the time destroyed it. It did not soon emerge again from its desolation; but it was too favourably situated for commerce to languish permanently, and the discovery of the New World restored it to its old life. Those familiar with the voyages of Columbus will remember how frequently it is mentioned in connection with his eventful history. The blow that hurled it from its new position of pride and power was struck by British hands. Some little time after the celebrated "Armada" had been so ignominiously destroyed as to ensure that when in the future men treat of the vanity of human hopes, it will frequently be the example cited "to point the moral or adorn the tale," the power of Spain on the coasts of the Netherlands again showed some slight symptoms of reviving,

and the resolution was taken to act before the storm-cloud had time to regather. So an expedition was fitted out against Cadiz, then as ever the great seat of the Spanish naval power. There was a precedent fitted to make the enterprise to be regarded by the British government as one of a hopeful character. On the 19th of April, 1587, Sir Francis Drake had made a dash into Cadiz roads, and burnt, sunk, or carried off thirty ships, some of them of the largest size. The High Admiral of England, Lord Howard of Effingham, the first, it is believed, who suggested the expedition, was sent thither with a fleet of 150 ships, with 14,000 land troops on board. Of the former he was of course himself the commander, while the latter was entrusted to the then reigning youthful favourite of the aged Elizabeth, Robert Devereux, Earl of Essex. None could impeach the courage of the general, though grave distrust was felt of his discretion, but any danger that might result from his apprehended rashness was provided against by the instructions which he received, which were to the effect that he should submit all important measures he might contemplate carrying out to a council of war, the dignity of which will at once appear when it is stated that Sir Walter Raleigh was one of its members. In June, 1596, the members of the expedition suddenly appeared before Cadiz, where they seem not to have been expected; managed to enter the bay, running the gauntlet of the guns from the batteries, and those from fifteen large ships of war then present as a protecting fleet, and finally reached the harbour. It was impossible to land the troops without first gaining a naval victory; and, accordingly, the first action on a large scale was with the Spanish ships. It raged fiercely for about six hours, and terminated by the capture of three of the largest vessels belonging to the foe, and the plundering and burning of fifty other ships—forty of them American galleons. The troops were then landed to assault Cadiz itself, which they did so successfully, that before the evening of next day the town had to capitulate. Ransom was paid for the lives of the defenders, which by the barbarous rules of warfare then prevalent, were theoretically supposed to be forfeited, and the place was given up to be plundered. The date of this sack of Cadiz was June 21, 1596. It has never since quite regained its old prosperity.

There does not appear to be in Murray's excellent Handbook for Spain any mention of the interesting fact, that, in one of the retiring rooms in the cathedral, there is upon the wall an inscription complaining in doleful terms of the doings of our countrymen, on the occasion now adverted to. It commences thus : "Anó de 1596, entraron los Ingles en esta ciudad i harrendo sagneda i aesta igles," &c. &c.

It will be remembered that it was from Cadiz that the immortal Nelson lured out that Spanish fleet which, on October 21st, 1805, came to such an end at Trafalgar.

During the day we spent in exploring Cadiz, sundry impressions of the place and people were formed, which more extensive research would probably not seriously modify, and one or two prejudices previously entertained were for ever dissipated. To us the men appeared handsome, both in countenance and in figure. Many had what physiologists call a high facial angle, indeed not a few seemed decidedly superior in face to the generality of the British. The soldiers, however, were not, we thought, up to the physical average of the civilian community, and some of them had a rather woe-begone appearance. The dress of the men, a long cloak or "capa," something like that loose one clasped at the neck, which we used to see worn by many of our companions when schoolboys, imparted a dignity which the British dress in some respects wants ; and the graceful curves which the wearers managed to give it as they moved along, would have delighted a painter. While the men appeared handsome, the much-vaunted beauty of the females seemed to us exaggerated, though of course we did not see the finest specimens, being able to observe only those who were in the streets. Many of them were so dark, that they must have had Moorish blood in their veins, and dressed in a garb as dark as that of the men, with the kind of black veil called "mantilla" over their heads, they did not look particularly attractive. We should think that the population of Cadiz in the Roman period and that which now obtains are ethnographically different. When Rome was mistress of the world, Cadiz was in all probability almost purely Phœnician, and the popularity to which the females of Cadiz attained in the capital was doubtless in part attributable to their Asiatic laxity of manners. One remarkable phenomenon about the females of Cadiz was, that, so far as we remember, all those we saw were walking alone, none were escorted

by gentlemen. A similar observation may be made with regard to the native inhabitants of India.

Some of the people we met in Cadiz could speak English, and gave us information about the religious state of the city, which considerably modified our preconceived notions as to the extent to which the inhabitants are under the influence of the Spanish priesthood. At first sight, it might appear as if the existence of two cathedrals in Cadiz was proof positive of deep faith in Romanism ; but the existence of expensive ecclesiastical edifices really proves the zeal of the age which built them, and not of the succeeding ones which may make use of them when built ; and even the more modern of the two cathedrals was begun so far back as 1720. It took 120 years, or till 1840, to complete. The older cathedral was commenced in 1597, the year after the plunder of Cadiz by the Earl of Essex ; but we believe it was to supply the place of one that had formerly existed on the same site, and with which we were told the name of Columbus was associated. We went into the restored cathedral some time before divine service commenced, and were politely shown through the body of the building, and the adjacent retiring rooms. It was from one of these that we took the inscription about the English misdeeds in 1596. When the hour for service came, we went into the nave, and sat down, to the number of seventeen, on a bench to witness the service. A number of priests made their appearance, and took their stations at a reading-desk, which constituted a many-sided figure, which might be turned on an axis, like a round table. Each placed his copy of the liturgy on a side of the reading-desk. Then all read together as in the English church. The sight of men making an approach to their Maker always excites in our mind deep respect, and for a certain time it did so in the present instance. But presently temptation to misbehaviour arose. For suddenly the reading of the liturgy ceased, and each priest applied his hand to the desk, so as to make it, with the books still resting upon it, spin round with great rapidity. We confess that we were somewhat overcome, and stedfastly regarding our feet, so as not to allow our eyes to meet those of our companions, attempted to regain composure by this serious soliloquy,—“Remember that you are in the land which was specially that of the inquisition ; and if you laugh, you do not know what the consequences may be.” Even aided by

this sober reflection we felt difficulty in retaining gravity, but happily the spinning soon ceased, and a procession followed from the chancel to the other extremity of the church and back again—a boy with whom we had made acquaintance, who had called himself sacristan, and some others swinging censers of incense. Omitting the English from the vessel and the officiating priests, the whole congregation amounted to two or three women. Even making allowance for the fact that it was a week-day, and doubtless religious services were frequent, and could not, therefore, all be well attended, there was enough to show that Romish religious zeal could not be very great.

Quite in harmony with what we had seen, we were told that there was a great deal of latent unbelief in Cadiz, and it was mentioned that when the bishop wished to improve the cathedral, and appealed for subscriptions to his flock, they furnished no assistance, but left him to pay all expenses out of his own pocket. If this information were at all correct, then we can understand that the confiscation of the property acquired by the Jesuits, of which we now read, may be popular among the inhabitants of Cadiz and the other Spanish towns. If any section of the Spanish nation have become too enlightened to believe in Romanism, it is for the interests of the government to permit them to embrace Protestantism; and if it is wise, it will pursue the very opposite policy to that which has conducted the late Queen Isabella to the humiliating position she occupies now. Hitherto the measures adopted in the direction of religious liberty have been most commendable.

We saw the place where the bull-fights took place. There was a circular arena, surrounded by seats for spectators. In one side of the arena, higher than the rest, was a door, communicating with the place where the bulls were kept. At

another part was a wooden erection, sufficiently far from the circumference of the arena to allow the picadores, or men who commence the so-called sport (!) by teasing the bulls, to run behind it in the event of their being sorely pressed by their adversary. Bull-fighting is said to occupy the same place in Spain as horse-racing in Britain, and the great bull-fight of the year in the Peninsula occupies the same place as the Derby here. If reports given in the newspapers can be believed, there is very much about the Derby of which the moralist might disapprove; but the sanguinary sport of bull-fighting must have far more evil effects. It must inspire its devotees with a taste for blood-shed. The national sports of a people measure the intellectual and moral point which the mass of the community have reached; and tried by this test, the bull-fighting of Spain indicates a state of feeling in that country which its best friends would wish it speedily to rise above. We do not forget that some time ago there was talk of a movement in Spain against bull-fighting. This shows that some of the inhabitants of the Peninsula have reached a moral platform too high to be satisfied with sports of a brutal character. It is natural to suppose that these were more dissatisfied than their neighbours with the religious intolerance which characterised the late Queen Isabella's reign, and rejoice more than others in the recent deliverance. We trust that they may in due time see their way to exchange the present sanguinary national sport for some other one less stimulative of the baser instincts of humanity, and sure we are, that if this be successfully done, the reform will tend to educate the people of Spain into greater tenderness than they have now of human life. In conclusion, we express our best wishes for Spain, and shall watch with deep sympathising interest the progress of its now gloriously advancing revolution.

NOTES OF A VISIT TO ALDERSHOT.

"For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another."—Rom. xii. 4, 5.

THESE are the words of an inspired apostle when exhorting Christians who have "gifts differ-

ing according to the grace that is given them," to use them for the well-being of the body of Christ and the benefit of the world; and happy will that day be both for the church and the world when each child of God shall rightly understand and take to heart this exhortation; when each shall learn

to think soberly, and, while abstaining from running into spheres of labour to which he is not called, shall use all diligence and fervency of spirit in the work for which he has through grace been fitted.

This reflection was forcibly brought home to my mind recently when witnessing the marked blessing which God is bestowing on faithful labour undertaken and persevered in under this feeling of a divine call. Most Christians know of the existence of a soldiers' institute and mission hall at Aldershot; but I think comparatively few know the nature of the work carried on there, or the amount of good that it is producing; and I venture to say that fewer still would have thought this sphere—missionary work among soldiers—a proper one for women. Yet so it is. The work is carried on by two Christian women: I trust I shall be pardoned the use of this word in preference to "ladies." "Woman," to my mind, is by far the nobler name, bound up as it is with associations the most dear, sacred, and ennobling. Two women—mother and daughter—like-minded fellow-labourers, have devoted themselves to this work of mercy; and, in spite of difficulties and disappointments, which accompany almost every true spiritual work, it must be evident to all who have been privileged to see it for themselves, not only that these women are in their right place, but that none but women could fill this place so well. Mrs. Daniell and her daughter have evidently been specially fitted for this work, and they have not refused to obey the heavenly call; and, as the result, the Lord is cheering their hearts by making them an abundant blessing.

In the hope that others of God's dear children may be stimulated to conscientious self-examination as to the gift which according to the grace of God they have received, and encouraged to use that gift for the glory of God, and for the purpose also of enlisting Christian sympathy and substantial help for this glorious work itself, I pen these simple ungarished notes of the impressions made on my own mind by what I witnessed during a recent visit to the mission hall at Aldershot. It is not my object either to give an account of the origin of this institution, or to describe in detail the various branches of Christian and humanely beneficent work carried on there. Both have, I believe, been done already. The purposes I have mentioned will, I think, be best served if I merely state how this work presented itself to me, and so endeavour to impart to the mind of others something of the effect which it had on my own.

1. *The object in view, and the means used to attain it.*—The object is the noblest that can engage man's heart and gifts—winning souls for Christ; leading back lost prodigals to the sunshine of a father's home; restoring peace to aching hearts, weary of this world's pleasures, and to consciences smarting under a sense of guilt. And the means used are such as a heavenly wisdom would dictate. Man is a being made for social life. The soldier above all craves for society; the very discipline to which he is subject, and the uniform round of his daily duties stimulate the desire for free and unrestrained communion and intercourse with his fellow beings during the hours of leisure. This craving is well utilised for selfish purposes by those who trade in man's sin. The haunts of vice always abound in the neighbourhood of every military station. What care their proprietors who or how many are ruined, both in this life and the next, so long as they themselves drive a lucrative business? Now the Soldiers' Institute, while seeking to satisfy this natural social instinct, at the same time counteracts the pernicious attractions of the dens of sin; and, by providing rational recreation and Christian society, endeavours to fulfil its proper mission—the conversion of souls to God. The men are provided with reading and refreshment rooms. The former is furnished with books and periodicals either of a directly religious character, or at least of a healthy tone. Here the Christian soldier supplies the place of the drunken comrade in the gin-palace, and the hymn or spiritual song supplants the obscene mirth of the house of sin. Nor is the Christian officer overlooked; the hall is a home for him too. There he finds a hearty welcome, Christian counsel, congenial society, and employment for any talent which God has given him.

Among the means used at the mission hall for spiritual purposes stands very prominent the missionary efforts of the men, who, either through the agency of the institution at Aldershot, or otherwise, have been themselves born again. Each soldier who has in any way learnt to appreciate the benefits of the hall and its institutions, is exhorted and encouraged to bring others within the hallowed influence of the hall, and right well do these men perform their part of the work.

A most valuable addition has recently been made to the means of Christian instruction in use at the hall by the compilation of an excel-

lent hymn-book.* The soldiers appear to take great pleasure in singing; they may be heard evening after evening, sometimes till ten o'clock, singing hymns in the reading room, and a good hymn-book is doubtless a great boon to them. But a good collection of hymns is more than a mere help to pass a little time pleasantly—it is a *potent teacher*. I fear that it is but little known how much persons generally, and the uneducated and partially educated particularly, learn from and are influenced by this class of composition. Who can tell how much English theology, as a system, is indebted to the “Paradise Lost,” or to the Psalms and Hymns of Watts? Teaching conveyed in poetic language, or even in mere rhyme, is a mighty power, a power all the more mighty when to the rhythm of words is added the harmony of sound. How important, then, is it that hymns and religious poetry supplied to any class, but especially to the class sought to be benefited at the Aldershot Mission Hall, should breathe a healthy spirit, and be scriptural in phraseology and sound in doctrine! Now such is exactly the hymn-book above referred to. It is called “The Soldier’s Hymn-book,” and it evidently suits the soldiers, for it is becoming a great favourite with them. But it would be a mistake to suppose that it is suitable for soldiers’ institutes only. Mainly designed for that class, it is yet of a thoroughly catholic character, and may be profitably used in the closet, the family or any public religious meeting. Within the compass of 316 hymns, it contains almost all the best hymns found in existing collections, and not a few new ones of great excellence besides. Space does not permit me to give extracts, but I would recommend the reader to order a copy, and I think I may confidently promise that he will not regret the outlay. I may add, that the getting up of the book in very creditable to the printers.

Of course these means are only accessory to the more direct efforts of preaching and teaching. There is not a day in the week during which there is not at the hall a religious service of some kind—a Bible-class, an address, a prayer-meeting, &c.; all of which are generally well attended, though the attendance on them is perfectly voluntary. Then there is the direct personal appeal to, and dealing with, the consciences of individuals, for which the institute affords ample opportunity. A man comes to pay his weekly

subscription, or to take a book, or to spend an hour in the reading-room, and he is seldom allowed to depart without having been told of the love of God to sinners; and this with an earnestness and tact, which not only cannot offend, but must leave at least a lasting impression.

2. *The mode of conducting the work.*—It will, I think, be evident from the cursory statement above made that the means are wisely chosen. And observation will likewise show that they are as wisely used. I have taken some pains to ascertain this, and am convinced that the labourers in this portion of the Lord’s building are wise builders, both in laying the foundation and in building thereon. There is an earnestness which must command attention, and there is a tact in dealing with saint, sinner, and backslider, which makes it hard to resist the words of truth. An illustration or two will best explain my meaning. During the services held about five years ago, in connection with the laying of the foundation-stone of the hall, a young officer was converted to God. Now what was the history of this conversion? Simply this—the young man had a godly mother, who, fearing the pernicious influence of Aldershot, was anxious to introduce him to some Christian society. He was mentioned in a letter to Mrs. Daniell, and on his arrival in the camp he found an invitation to call at her house. When he did so Mrs. Daniell was just starting for London. The cab was at the door, and there were not many seconds at her disposal; but, used with instinctive tact and loving earnestness, they were sufficient. After a courteous excuse as to her having to leave him abruptly, Mrs. Daniell proceeded, “There will be many who will seek to entice you into worldly pleasure and sin. I understand you have a praying mother; now remember your mother’s prayers, and above all that none of those who tempt you will be either willing or able to answer for you before the great white throne; there you will have to stand singly and alone, and to answer for yourself.” Such, or nearly such, were the simple words. They were, however, words fitly spoken, and I doubt not the young man could see that they were not conventional, but an effusion from a heart that was in earnest. They wounded; and, as the young man stated, for a month he could not get rid of the vision of the white throne, and that made him wretched. But the gracious Spirit who gave to those simple loving words their power to wound, gave also to one of the addresses delivered on the occasion of the laying of the foundation-stone

* *The Soldier’s Hymn-book*, sold by Morgan & Chase, and at the Aldershot Mission Hall. Price 1s.

above referred to its power to bind up and to heal. He became a new man, and went on his way rejoicing, and is still a most useful and diligent worker in the Lord's vineyard.

Take another incident. A private soldier, who had been unusually prodigal, was brought to his right mind and learned to love God. How was the change wrought in him? He was induced by a Christian comrade to join the institute, and when he came for the first time he was spoken to about his soul, and during that short interview he was assured several times that "Jesus wanted him," and that "Jesus loved him." These few words, as in the former instance, were by the Spirit fastened upon the man's conscience, and that night he found out for himself that Jesus loved him. Instances of this kind might be multiplied, but the above will suffice to show what I mean by "tact and earnestness."

There are several other points which I must not omit to notice; but as these notes have been already lengthened somewhat beyond my intention, I will state the remaining points briefly.

3. One is particularly struck with the *unsectarian* character of the work. There is no "ism" of any kind mixed up with it. The one theme is "Jesus and Him crucified." Man's need and God's provision; man's misery and God's remedy; in short, the *Gospel of the grace of God* is the sum and substance of the evangelistic effort there. There is teaching for the Christian as well as the Gospel for the unconverted; but this is likewise characterised by its truly catholic tone, and centres in "Jesus only."

4. As might be expected, a work undertaken and conducted in a spirit like this *must prosper*. "God is faithful," and this is a guarantee of success: and so this work prospers. It is beyond my plan to give illustrations of this fact. I may, however, say generally that hundreds are known to have found peace there, but how many more may through the teaching received at the mission hall have found their Saviour after they left Aldershot, God alone knows. As his word cannot return to Him void, we may confidently expect that the blessing is not confined to the known instances alone.

5. The *importance* of this work is obvious. The seed of truth sown among a body constantly moving over the face of this vast empire, and imbued with a missionary spirit, must not only bear fruit among the body itself, but must strike root in the places whither it is from time to time wafted, and there also produce golden harvests to the glory of God.

6. I said my purpose in writing these notes was twofold. I conclude by just reiterating this purpose. Beloved Christian reader—"Go and do likewise." Find out, if you have not done so yet, what the Lord would have you do, and do it with all faithfulness and diligence; and the Lord will prosper you. Beloved reader, as the Lord has prospered you, help this glorious work at Aldershot. By your sympathy, by your prayers, by your substance, help the work—it is of the Lord.

H. L.

Lincoln's Inn.

THE CHURCH CONGRESS IN DUBLIN.

(Concluded.)

WHEN the Congress reassembled in the afternoon it was to hear the most eloquent perhaps of all the papers, and the only one to which the singular respect was paid of ignoring the rigid hour-glass by which speakers were measured off and interrupted by an occasionally execrating, but, nevertheless, wholesome punctuality. The subject was *The Influence of the increased Investigations of Physical Science in the Religious Views of those engaged in such Enquiries, and on Theology in general*, and was introduced by Professor JELLET, F.T.C.D. He believed the great danger arose from the mutual isolation

of science and theology, and illustrated their present relations by a humorous and clever allegory of the discussion between two learned bodies of ants. If neither party would be led by the reasoning of the other, there could be nothing but mutual invective: and they saw symptoms of this. He asked his audience to sympathise with such as belonged to both these worlds, in the real bitter pain they felt when called upon in the name of religion to turn away from science, as in the name of science to turn away from the Gospel of God. He asked them in the name of that highest charity, which was no

less the highest justice, to abstain from those bitter denunciations of the petty conceits of human philosophy which were to be heard from so many pulpits and so many platforms. He asked them not to drive earnest men of science from Christ by their noisy clamour round Him who is Wisdom and Love. He was followed by the Rev. C. PRITCHARD, who maintained that the tendency of science was not to turn away men from God—that the most brilliant scientific thinkers were humble Christians. Passing, with a fitting word or two, by Sedgwick, of Cambridge, Salmon, of Dublin, and other living men, because they were living, he illustrated his position by three names that in Great Britain occupied the very first rank—Sir David Brewster in Scotland, Faraday in England, and Sir Wm. Hamilton in Ireland. The Rev. J. C. MOSELY was the next speaker, and addressed himself to the metaphysical aspect of this question: and the discussion was closed by the Dean of CLONFERT, who pointed out that the separation complained of arose from what seemed to be a tendency either in science or scientific men towards atheism. A distinction must be drawn between what science said, and what scientific men might be led to say. Science did not deny the existence of God. In its most sceptical utterances it went no further than to deny the possibility of establishing that existence as a scientific truth. On another point that was threatened by scientific men, God's action (and what was prayer if they did not believe in that?), the denial of it amounted, in his mind, to the same thing as the denial of God's existence. But all that science said was, that it had explored a portion of nature and there found undisturbed natural action.

It fell to the Archdeacon of DUBLIN to commence the discussion of the next subject—*The Church and the Periodical Literature of the Day*—by an argument against anonymous writing. The periodical press is a mirror reflecting the various schools of popular sentiment. Over and above the many streams of thought which thus flow out into expression, there is one great current of public opinion, and we learn from it the spirit of the age. At present that spirit is characterised by that form of atheistic materialism known as the Positive Philosophy, and by “the notion of an enthusiasm of humanity without devotion to a personal God.” This temper—and within a comparatively recent period—has produced hostility to religion and the messages of the church. There are but two ways of grappling with this, either

the authoritative suppression of religious discussion, such as was proclaimed after the Romish Church Congress of Munich in 1863, authorised in the Papal Encyclical of 1864, and resulted in the death of the *Home and Foreign Review*; or calmly to accept the situation. Accepting the second alternative the church is placed at a disadvantage by the anonymity of newspapers and serials, giving, as it does, a corporate power to journalism which would disappear were signatures enforced. The Rev. ERSKINE CLARKE dealt with the stability and the character of the serial press, and the use the church might make of it. As an extraordinary proof of what might be effected, he referred to the marvellous power and circulation of *Good Words* with 150,000 monthly subscribers, and the *Sunday Magazine* with almost as many; an extraordinary phenomenon in our modern literature, when the exceptionally high quality of these serials was remembered. But though their catholicity was an additional claim to their wide recognition and lent them greater intrinsic value, the church itself requires to use the press. A church periodical is wanted as eminent as these, in which men could say out all they thought. The Rev. E. WHATELY drew attention to the sensational character of periodicals, and thought they wanted still more than they had of a literature not professedly religious, but written by Christian men, and therefore imbued with a Christian spirit. The Rev. STOPFORD BROOKE joined in the censure of sensationalism, which appeals at once to the excitement and laziness of men, and drives the blood into an easy chair. He at the same time defended literary men from the sweeping charge against them of hostility to Christianity. Mr. BURROWS, Professor of History at Oxford, drew attention to the origin of the influence of periodical literature, that about twenty years ago a band of highly educated men had thrown themselves with self-sacrifice into that pursuit, determined in that way to influence the age. The church had herself to blame for neglecting her opportunities: but the young men could still recover the lost ground. The Bishop of DERRY was thankful that he need not allude to the so-called religious party newspapers, in which the party was extremely prominent and the religion extremely subdued. Able writers in periodicals were often unsuccessful because they insulted the spirit of the age, which was not to be confounded with the spirit of the world. If there was much for them to deplore in the spirit of the age, was there not much to treasure up, to

bless and sympathise with ? Those who venture in this field, moreover, must acquire real knowledge ; and if men are to christianise literature they must first christianise themselves. The Rev. E. JACKSON said that he was able to circulate 15,000 copies of religious publications in the factories of Leeds, and that, if the same effort was made everywhere and with the same success, there could be an annual circulation of 150 millions in England.

The final session was held in the evening, and, departing from the previous arrangement, votes of thanks preceded the final papers. The Bishop of MEATH thought their success had exceeded their highest hopes ; the Bishop of LIMERICK praised the moderation of the speakers ; Mr. BERRSFORD HOPE held that the effervescences they had were summer breezes compared to the storms at previous meetings ; Chief Justice WHITESIDE poured a panegyric upon the strangers, especially the Bishop of Oxford and Earl Nelson ; Dean MAGEE protested against the Abyssinian custom of crowning their guests with butter and measuring their welcome by the amount of oleaginous glory ; Earl NELSON thought the visitors had been amply rewarded ; the Bishop of OXFORD was sure every English clergyman would return open-mouthed as to what he had seen and heard ; Archdeacon DENISON knew that the omission of the great

question of the Irish Church at present had kept hundreds of Englishmen and Irishmen away ; but he wished that his countrymen had been there in large numbers to receive the same benefits and impressions that he gratefully acknowledged ; Canon TREVOR thought the question would come up more appropriately in the legitimate synodical meetings ; the Bishop of DERRY expressed what was owed to the candour, impartiality, and large-hearted living wisdom and tenderness of Archbishop Trench ; and the Right Hon. SPENCER WALPOLE dwelt upon the sympathy and union between the two churches, and the strength that had been given to their recognition as Englishmen, and of the vitality and holy self-denying vigour of the Irish Church.

Two papers, of an hour each, were then read on *Biblical Illustrations*, by the Rev. H. B. TRISTRAM and the Rev. GEORGE WILLIAMS. The relation of the Holy Land to Scripture, and the positions of science as they affected the expressions and teachings of the sacred books, were examined with minuteness and abundant fulness of information.

On Saturday there was a lecture on *Church Music*, by Professor STEWART, a harmonious termination, as well as a brilliant musical one, to the week's labour ; and the next Conference was fixed for Liverpool.

SOME PECULIARITIES OF CHINESE CHARACTER AFFECTING CHINA AS A FIELD FOR MISSIONS.*

OUR commercial intercourse with China seems likely to increase in the course of years, though the introduction of our trade into that country in time past has not been a very happy one ; and it is to be hoped that this entrance into the country may be used for the planting of the Church of Christ among the Chinese. It may be interesting to the readers of the *Mission Field* to hear something of the character of that people in reference to the probable reception of the Gospel among them—what peculiarities have they which seem likely to further or hinder the introduction and progress of Christianity among them ?

The Chinese are a very different people from the Hindoos, and, hard as it has been found to

make any wide impression on the latter, it seems at first sight as though we should have still greater difficulties with the former. The following observations have been communicated to the writer of this paper on the character and habits of thought among the Chinese by an intelligent lay friend who has lived many years in the country. They may perhaps convey nothing new to those who have read travels in China ; but, as being the remarks of an eye-witness, may not be without interest to some readers. In many cases the observations will be conveyed in the very words of the English resident who has communicated them to the writer.

With respect to their apathy and ignorance, the Chinese offer an unfavourable contrast to the Hindoos. The Chinese are thorough materialists.

* From the correspondence of the *Mission Field*.

They seem utterly indifferent to any subject that does not concern the hour and the day—that is, their own immediate profit or harm, according to their own notions of benefit and injury. With respect to the latter, their apathetic character and fatalistic notions render them somewhat callous; but about gain or advantage they are very keen, and, as might be expected, are thorough sensualists. Then, though by no means naturally dull, their mode of life is such as to deaden their mental acuteness. At present they would seem incapable of seeing the surpassing beauty of our Lord's character and the supreme excellence of Gospel morality. It is likely that they would listen to the Gospel narrative as a mythological story, which will perhaps interest them a little without making any impression on their moral or intellectual nature.

The Chinese have, as is well known, a more than common dread of innovations of any kind. To quote the words of Maunder, "Innovation is the great enemy dreaded apparently in everything. Males and females reason, when they do exercise that faculty, converse, construct and furnish their houses, and dress themselves as did their grandsires and granddaughters 2,000 years ago; only the higher the station of a Chinese in society the more rigorous is his conformity to ancient rule."

Although so much seems to depend on education in China, in their sense of the word, and "competitive examinations" are much in vogue, yet the instruction among the so-called educated is of the narrowest kind. "If," says Gutzlaff, "they can write a good essay, discourse on the doctrines of Confucius, unite with this some knowledge of their own country, and a few important geographical facts, they are truly learned men; but woe to him who dares to utter anything beyond what has been taught by Confucius."

One peculiarity of the Chinese mind is their utter indifference to death. It is a usual way with religious teachers, both at home and abroad, to appeal to the instinctive dread of death, and what will come after death. On the Chinaman such appeal seems lost. He has no fear of death, and no belief in anything after death. An unfortunate accident happened in which, through the carelessness of some English sailors (as it was thought), a party of Chinese were upset in a boat and lost their lives. Complaint was made to the English consul. He advised that compensation should be made to the families of the men who were drowned, as (though the fact was not clearly

established) the English sailors seemed to have been in fault through their carelessness in running against the boat. When this was made known and the sum given in compensation declared, the widows of the drowned men were surrounded by their friends, leaping and shouting for joy, and congratulating them on the happy accident which had brought so rich a return. A man would be quite willing that you should shoot or drown him if his poverty made a matter of £10 or £15 a gift worth the acceptance of his family.

They are fatalists to such an extent that if one man out of several in a boat happens to fall overboard, no helping hand will be stretched out to save him: it was his fate to be drowned. "During one of the floods of the Foochow River," says the English resident, "two friends of mine happened to rescue a body that had been in the water evidently for a long time, and by dint of hot applications, rubbing, and stimulants, they managed to revive it. The friends of the restored man were most angry and indignant at the decrees of fate being thus interfered with." He adds, "I have also noticed an utter absence of anything like sympathy in their nature. They laugh at the misfortunes of others. In a thunderstorm close to the house in which I happened to be that day, two men out of five in a cargo-boat at anchor were struck dead by lightning, and fell overboard; the remaining three roared with laughter as they saw the bodies floating down the stream."

There is, however, one trait of character which is much in their favour, and that is their respect for *old age*. The reverence for age is shown by all classes among them. It is evinced on all occasions, and with apparently the utmost sincerity. And another remarkable feature in their character is the respect they pay to the dead—little as they think or care about death for themselves or for others. The tombs are religiously cared for; and this while they have no places set apart especially for burial. The whole of China is one great burying-ground. Any spot which is not likely to be flooded is regarded as an eligible place for interring the dead. A lucky day is generally waited for, and until this arrives the coffin is left on a bier near the intended grave. There are certain fixed lucky days, and others noted by their astrologers in the calendar. "In connection with burying," observes the English resident, "I was an eye-witness of the following strange scene. Towards dusk, one evening, I was attracted to a spot where a man sat smoking his pipe by the side of an open coffin. The lid,

with hammer and nails, was lying on the other side, beyond which was the grave dug ready to receive the coffin. I looked into the coffin, and there was the living body of an old man. His eyes were shut, and he looked very pale and thin, and altogether pretty near death, but he was breathing still. Unable to speak the language, I could only surmise that he had been given up by the doctor, and taken there to die. I wonder how soon the coffin was nailed down."

Another good feature in the Chinese character, besides their respect for age and reverence towards the dead, is their industry. They are never idle, and possess energy and perseverance such as do not belong to the Asiatic character in general. They are excellent as agriculturists, skilful mechanics, and clever tradesmen and men of business. They are usually quite fair and honest in their dealings with the English, as they see it to be to their interest to be so. The corrupt state of their government offers a great bar to their acquisition of wealth, which is such an object among them; for as soon as a man is known to have accumulated any amount of money he is "squeezed" by the mandarins. Those who can save a sufficient sum purchase rank in the shape of a button. When rank high enough has been attained, they are entitled to certain privileges of nobility, and one is that they cannot be imprisoned for debt. To illustrate the process of "squeezing" I will mention a case with which I was acquainted. A Hong merchant I knew for many years had been very successful in business, and the fact becoming known to the local government, they called upon him during successive years for 10,000, 15,000, and 25,000 dollars. The application is made in the form of a loan; but it is well known that no kind of return will ever be made. The result of non-compliance with these mild demands is imprisonment. In the hope of getting off this imposition he left the place, but the loan was applied for as soon as he returned, and thus, finding it impossible to evade it, he submits rather than throw up a lucrative business.

The objects for which the Chinese merchants exert themselves in acquiring fortunes are of the most unrefined description. A man does not seek any improvement in his style of living beyond that of adding a more savoury dish to his table, or of taking an extra wife or more. It is a matter of policy with the rich merchants to wear a *stuff* dress rather than a silk one. The adoption of the latter would inevitably lead to a "squeeze" on the part of the mandarins. As a rule, the

Chinese, rich and poor, are disgustingly dirty in their dress and habits.

The influence of the religion professed by the Chinese is of the slightest possible character. There is nothing like the scrupulousness of the Hindoos in respect to things clean and unclean. The upper classes in China are for the most part followers of Confucius—the lower are Buddhists. Their outward observances are very light. If once a year a man offers a little fruit and burns a few candles before one or two of the idols in the temple, he does so only, it appears, because his father, grandfather, and great-grandfather did so before him. The priests are the lowest of the people, excepting perhaps the players in the theatres. The temples in the country villages are used in a variety of ways other than religious—such as for training silkworms, threshing wheat, and packing cotton. Some of the worst effects of heathenism are seen in China—viz. that it has no control over their conduct, and that the sort of worship they pay is given only in hope of some present advantage. They believe in some supernatural influence to bring them "good luck" or "bad luck"—a matter they are continually talking about. If they are *good*, according to their notions, they expect to have good luck. But they consider being "good" quite compatible with lying, cheating, and stealing. These are regarded as no crimes when not found out. When honest, as in dealing with the English merchants they are obliged to be, it is because they find "honesty the best policy." The worship they pay in their temples is avowedly for the sake of obtaining "good luck." As an instance of the way in which even the more educated among them use their temples, the following circumstance may be mentioned, which took place a short time ago. A case of dispute between a Hong merchant and an English firm was taken to the consulate court; and while it was being tried (for it lasted several days) the Chinamen told an English merchant that they were sure their friend would win it, "for he has been to the Joss-house (temple) and chin-chinned Joss." who, in reply, had promised him "good luck." The means of ascertaining the answer of Joss is (after making the usual offering, and kowtowing or bowing while on their knees until their foreheads touch the ground), by shaking up a number of marked sticks in a box (after the fashion of a lottery), and then choosing one. The Hong merchant in question had chosen a "good luck" one, so of course he counted on winning the case.

The women make more frequent use of the temples than the men. The married ones chin-chin Joss that they may have sons, not daughters. If a woman is not fortunate in having a son of her own, she frequently buys one. In every house, and cottage, and boat, candles are constantly burning, or rather Joss-sticks—a kind of pastil. Two or three plates of rice and fruit are placed beside them. The object of this observance is to keep away devils from haunting them.

In concluding this paper, two means may be mentioned as likely, in the opinion of those best acquainted with the Chinese, to be of the greatest use in a missionary point of view. One is a more ornate mode of worship than we Englishmen are used to or find necessary for our own edification. The Chinese are a sensuous people, and their senses in the first instance must be appealed to, before their mind and their conscience can be reached.* It is owing partly, no doubt, to their more adorned or less simple mode of worship that the Roman Catholic missionaries have made the most way in conversions in this country. Their success, indeed, has been not very wide or abiding. But the Chinese must be taught in a degree through their senses. The use of music; of as much ceremony as can be with propriety brought into our services; the use of pictures in the churches, which is not in disagreement with any law of our church, and has been recommended by men of very different schools; the erection of noble houses of worship (a few fine ones rather

than many mean ones); this would appear to be one among the means of attracting the attention of the Chinese. We have to overcome their indifference, apathy, and contempt for things sacred.

Another, and perhaps more powerful, instrument would be found in schools for both sexes. "I would say," observes the English resident, "that the missionaries' *hope lies in their schools*. But it is not enough to have schools to which children who live at home can be sent to be taught. The children must be altogether taken away from their homes and from intercourse with their relations, and brought up under the eye and unceasing care of Christian teachers; and this care should begin from their infancy. In China there would be no difficulty in carrying out this plan. The parents are willing enough to part with, or even to sell, their infants. A few thus brought up carefully as Christians from their infancy might in the course of years work great things among their fellow-countrymen. They would not lose caste, as in India, by becoming Christians; and from the more intelligent among these might be trained native clergymen and missionaries, to whom, after all, we must look for the conversion of any country. On the uncorrupted mind of the young, the Gospel would have its elevating and hallowing influence. The character of the adult Chinese, as at present vitiated by sensuality and hardened by utter materialism, seems certainly as stony ground as any on which the good seed could fall."

* We entirely differ from the views of the *Mission Field* in this matter, which are opposed to all the teaching of Christ and his apostles, as to the dissemination of Christianity. Numbers of the Chinese have been reached by spiritual teaching; but sensuous adjuncts, as here recommended, would only degrade Christianity in the minds of the people, as Romanism has done already.

ABYSSINIA AND KING THEODORE.*

MR. STAIGER, one of the Jewish missionaries, gave the following graphic sketch of the late King of Abyssinia, at a meeting held in Dundee in connection with the Jewish Missions:—

I trust that almost every one who has taken any interest in the Abyssinian affairs, which were so gloriously brought to an end by the victorious army led by Lord Napier, knows something of the career and character of the Negroos Theodoros.

His rise.—Ledj Cassa, as he was formerly called, is not, as he asserted, a descendant of the Ethiopian kings. He was married with the daughter of Ras Ali, who was at that time in possession of the supreme power in Abyssinia, although he assumed only the title of Ras. Ledj Cassa was a subject of Voisero Menen, grandmother of his wife, Voisero Tanabetch. He began to make plundering excursions to the Egyptian territories, attacking and plundering the Arab tribes, and on one occasion he was wounded. Instead of being applauded and rewarded for his

* From *The Church of Scotland Home and Foreign Missionary Record*.

bravery, the mother of Ras Ali, and grandmother of his wife, who was at that time the chief regent of the western provinces of Abyssinia, being the wife of the puppet emperor, Azy Yohannes, treated him with contempt. In reply to this, and encouraged by his wife (Voiseró Tanabetch), he plundered Dembea, and attacked and defeated Voisero Menen. By the courage he manifested on all these occasions, the abstemious life he led, and the favour he showed to all who served his cause, he soon collected around him a band of hardy and reckless followers. Ras Ali, the real King of Abyssinia at that time, although he had not the title, at last awoke to the danger of allowing a young and brave chieftain to wage war on his own account, and to plunder peaceful districts. He ordered him to repair to his court. The request naturally met with a refusal. Several Detjasmatch were sent to enforce the command, but the young and brave soldier easily conquered the courtiers sent against him. Their followers, charmed with the insinuating manners, and dazzled by the splendid promises of Cassa, were easily induced to range themselves under his standard, urged, it is said, by his brave and beautiful wife, who even threatened to leave him if he did not struggle for the supreme power. He attacked Ras Ali. He soon routed the army of the latter, who fled to the Zedjoo Galla country, where he lived in retirement, and died a few years ago, leaving Cassa as the recognised master of Central Abyssinia. Victory followed victory. All trembled before the fierce assaults and great prestige of the rising man. After a few years—from Shoa to Matama, from Godjam to Hamazein—all feared and obeyed the commands of Negoos Theodorus, for under that name he desired to be crowned, after he had finally conquered Abyssinia, by subduing the powerful Tigre chief, Detjasmatch*Onbie.

His progress.—For a few years all went well. The fear of his name retained in obedience even the most distant provinces. Tribute in gold, horses, mules, grain, &c., almost encumbered the royal camp; and many credited his own assertion viz. “that the glorious reign of the long-promised Theodorus” had in reality begun. But though a great conqueror, and naturally endowed with military genius, the Negoos Theodorus was a bad administrator. He owed his crown and country to his army. When strife gave way to peace, he found himself at the head of a powerful host, the soldiers of the many chiefs he had conquered, and he felt either reluctant or afraid to dismiss them

to their homes. He, therefore, seeing all peaceful around him, like many great captains of old, turned his thoughts towards foreign conquests, until the re-establishment of the former Ethiopic empire, comprising the Soudan and a part of the Galla country, became a fixed idea, which he longed to realise. He had, however, some experience of what a small number of well-armed disciplined troops could do against his undisciplined horde. On a former occasion he had endeavoured to obtain possession of the Soudan. At Dobarki, a handful of irregulars proved too much for him, and he returned from this expedition, if not a better, at least a wiser man. Consequently, feeling himself, with all his boasting, unable to cope single-handed with the Turks, he invited the concurrence of England and France, and wrote to the sovereigns of both these countries, calling on them to join him in his crusade against the Mussulman race. In the meanwhile his army consisted of about 120,000 fighting men, but, as in most Eastern armies, encumbered with numberless followers, his own being computed to be not less than 600,000. If we admit the population of Abyssinia to be about 3,000,000, more than a fourth of the whole had to be fed, clothed, and paid by the remainder. During some years this terrible oppression was quietly submitted to. At last, however, the peasants, half-starved and almost naked, finding that, with all their labour and privations, they could not succeed in satisfying the daily increasing demands of their terrible master, abandoned their plans, and, under the conduct of their hereditary chiefs, retired to high mountains or deep valleys. Some few took arms, and prepared to resist by force the armies of the formidable Theodorus, preferring even the chances of a cruel death to the certainty of misery and starvation. In Godjam, Wolkait, Shoa, and Tigre, the rebellion broke out almost simultaneously; the favourite idea of foreign conquest was postponed; whole rebel districts were laid waste; but, protected by their strongholds, the peasants quietly awaited the departure of the soldiery, when they returned to their desolate homes, and cultivated just enough for their maintenance. With but few exceptions this system succeeded, and they escaped the terrible vengeance of their now infuriated lord. The immense army soon suffered from this mode of warfare. Year after year, the provinces the soldier could plunder became less and less. Several severe famines broke out; large districts, such as Dembea, formerly the granary of the empire, were now depopulated

and uncultivated. The same is the case with Bazemeder, the largest and richest and most populated province of Abyssinia. When we passed through it in October and November last, we found neither people nor houses whatever. Those of the inhabitants who did or could not run away were caught, and burnt alive in their own houses. Disgusted with such a never-heard-of cruelty, the soldiers, although nothing else than a band of robbers, began to lose every respect for their once beloved master, and dissatisfaction showed itself everywhere amongst the former pampered soldiers—now half-starved and badly clad. The consequence of it was, desertion began to take place—many fled to their native provinces, and joined the ranks of those in arms in defence of their homes, or tilled their soil with their now transformed lance.

The fall of Theodore was as rapid as his rise. On the battle-field he still remained unconquered. Garet, Agan, Negousie, and many others, paid with their lives their attempt to snatch from his hands the sovereign power; but against the passive warfare and the Fabian-like policy of other chiefs he could do nothing. He went from province to province; all disappeared at his approach—no enemy, but also no food. Little by little his army, as well as his kingdom, dwindled away. At length nothing remained to him but to plunder the few provinces still faithful to him. At last his army hardly numbered 4,000 fighting men; and of the whole of his former conquests he retained with difficulty Magdala and a few other ambas, which then became his only refuge.

Admitting for an instant that Theodore was born with the best dispositions, endowed with the best of tempers—that sobriety, truthfulness, and justice ruled his life—still his passing through the double ordeal of rapid and unexpected elevation, and falling as suddenly, hardly retaining the appearance of his short-lived royalty, might account for his suspicious character, cruelty, and duplicity. It is, however, more natural to suspect that, whilst poor, and a candidate for power, he concealed his many vices, and restrained his natural evil propensities. Soon after his coronation, at the height of his glory, when all Abyssinia crouched at his feet, he had neither cause nor reason to be false and cruel; still he was both. He loved to ensnare by kind words or deeds those he thought might give him trouble some day; and many of his first and most faithful followers had to lament the hour they had trusted

in the most sacred oath of their lord and master. Even at last, low as he had fallen, when he liked, he had all the dignity of a sovereign, the amiability and good breeding of the accomplished diplomat. His smile was so attractive, his words so sweet and gracious, that those who have seen him thus—and I am one of them—could not believe that the affable and accomplished monarch was but a good actor playing a part, a monster of hypocrisy, who was chuckling all the while inwardly at the dexterous manner he was taking in his admiring friends.

Examples of his cruelty.—A few examples will illustrate better than mere words the true character of the Negoos Theodorus, and efface the impression that, having been one of his victims, I am painting him blacker than he really was. Bern Goshu, the hereditary governor of Godjam, fell a prisoner into the hands of Theodorus at the battle which decided the conquest of that considerable province, but an important amba remained, and without it his conquest would have been of little avail. Theodorus having no artillery, and the fort being well provisioned, he was well aware that both assault and siege would fail, and that only by cunning he could enter its narrow doors. The fort was in the hands of Bern Goshu's wife. He consequently sent her offers of capitulation, to the effect that should she surrender the fort to his victorious army, she and her husband would be free, promoted to high rank, and left in possession of all their property. After some hesitation, and not before the king threatened that in case of a refusal Bern Goshu had to expect the worst, his wife accepted the terms offered, on Theodorus taking the most solemn oath that he would fulfil his promise. Trust not in princes. As soon as the fort opened its gate to the victor, Bern Goshu and his wife were made prisoners, stripped of everything, himself heavily chained, and sent with his wife to a mountain fortress at Tshelga, where they remained until they were sent to Magdala—the husband bound hand and feet, and thrust into the common jail—the wife living a guarded prisoner in some other part of the mountain, until the king's death, when they, together with many other prisoners, were released and set free by the English army.

Another still more treacherous and cruel case took place whilst we were in prison. When Theodorus was at Tegie, Mr. Rassam advised him to proclaim a full and general pardon to any one who would come back from the rebels and submit

to him; the king did it, although he doubted the effect of such a proceeding. Nevertheless, one of his former officers, who had joined Desso Gobassie's army, trusted the king's assurances and promises, and came back. The king received him apparently with great delight, renewed his promises, suggesting at the same time that he would willingly abstain from further bloodshed if the rest of his deserted people would only follow this man's example. In order to give some effect to his words, he made this man Governor of Armatshoho; yet only for a very short time, and more than probably merely to induce and stimulate others to follow his example, in which, however, he was mistaken, as the rest were more sensible than this poor man. The poor fellow was but a very short time in his new office when he was summoned to the court, where he, as soon as he arrived, was put in chains, five of his servants killed by starvation, all his property confiscated, he himself cruelly tortured, and at last killed in a most brutal manner.

One of the bravest men in Theodore's army was the Wakshum Tefarri, of one of the oldest Lasta families—or I say better, a descendant of the royal family of Lasta, who governed Abyssinia for 320 years. He fought for his king on many a battle-field, and by his valour more than once turned the tide of victory. At last the suspicious Theodorus began to be afraid of his brave chief. To try his fidelity, he sent him with a small force against his uncle, "Wakshum Geramedhan," who had rebelled. The Wakshum Tefarri, to show his king that his loyalty was above family ties, accepted the unwelcome task, scattered the rebels, and brought to the king's feet his uncle a fettered prisoner. He was instantly executed, and Wakshum Tefarri himself shortly afterwards was made to learn that even the sacrifice of his own family could not satisfy the suspicious tyrant. He was deprived of his command, chained and sent a prisoner to Magdala, where he remained until he was released by the English army. At the second battle in Tigre against Agan Negoosie, many of the chiefs, after the fall of their leader, took refuge in the sacred church of Axum. Even Theodorus dared not drag them from their sanctuary. He, therefore, swore that he would grant a free pardon to all who would come to him, on condition that they would serve him in future. Almost all accepted. They had no sooner reached the camp than many were handed over to the executioner, whilst the remainder, loaded with heavy chains, were sent prisoners to some hill-

fort. I could allude to many—yes, hundreds of instances to illustrate the worthlessness of his most sacred oaths, if a few were not sufficient to show how vain it was to believe anything he said.

In his cunning, he endeavoured always to cover his treachery by some paltry excuse. He plundered Dembea because he thought and asserted that people there told Mr. Stern that his mother was a poor woman who used to sell copo, &c.; Gondar, because one of Mr. Rassam's servants, or rather messengers, had been betrayed by the inhabitants of that city. He liked always to shelve the odium of his cruelty on the Europeans or priests whenever it was possible. He destroyed Zegie, a large and populous city, because, he said, a priest concealed some property belonging to the church and to some country people of the neighbourhood.

Sufferings of the prisoners.—Mr. Staiger said he had thus given them a brief outline of the character of the man by whom they had been detained prisoners for four and a half years, during which time he had been four times chained. The last time they were kept in chains for fourteen long and dreary months, expecting every moment and every hour to be taken outside the camp and have their hands and feet cut off, or be thrown over some precipice, or burnt alive. They were chained when the English consul came round and asked the king to dismiss them. They were kept in chains one month, and afterwards released again and taken away from their station and sent into the middle of Abyssinia. They were ordered to remain there until the differences between the king and the English government were settled. So they were kept there for more than two years until the arrival of the embassy which the queen had sent to Abyssinia to release the prisoners. When they found it quite impossible to continue their work, they asked to be dismissed and to be allowed to return to their own country. They were at that time dismissed, but on the road were seized again and taken back in chains to the king, and they had again to remain in chains for some days, after which they were sent back to their old place. The king asked them to make gunpowder, and as they could not comply with his demands—never having been taught to make it—they were put in chains again. For fourteen months they were kept together among sometimes eighty and ninety prisoners. When they entered the prison courtyard, their first glance fell upon some poor, wretched crea-

tures, who had scarcely the appearance of human beings. They were quite naked, with their hands and feet chained together, and a large piece of wood tied round their neck, keeping them to the ground. They were some people who had tried to run away, and been caught and condemned to starvation. Mr. Staiger and his fellow-prisoners were pushed into a very dark house, where they required to be a considerable time before they could recognise each other. They remained there during the last rainy season, now a year ago. The king began to make plundering excursions, taking possession of the cattle and making the people prisoners, and ending their existence by putting them into houses, which he kindled, burning the people alive. This was because they had refused to allow the army to plunder them, for after getting horses and mules they had, the soldiers were not to take even their clothing from them. When the people began to fight, the king sent out his army to kill any human beings they met with—men, women, and little children. He set a price upon every human being, and the soldier who could show an article of clothing stained with blood received a prize. Such a state of things was general throughout the country. The men who were able to defend themselves retired to the forests, the women and children generally being left behind to fall into the hands of the soldiers, who almost every day when they came out found numbers of helpless women and children, whom they put into houses and burnt alive. Sometimes 100, 200, 500, and 700 were burnt alive, until the whole of the district, one of the richest and largest in Abyssinia, was entirely depopulated. When the prisoners were passing through the country it was quite a wonder to see on the hills or tops of the mountains a human being; and no houses were left standing, they having been burnt down. Famine came on, and the soldiers began to suffer fearfully, and hundreds of them ran away from the king, who revenged himself on the relatives of the deserted soldiers. He took them, and either cut off their hands and feet and drove them outside, where they were finished by hyenas, or died after three, four, or five days, in consequence of their wounds. Most of the soldiers left the king, being disgusted with his cruelty. The king, however, instead of repenting, punished them still the more. Scarcely one day, during four or five months, passed on which he did not kill some human beings. Almost every day he came outside the wall near his church and gave his commands.

There was a small island with a church and only a few houses upon it, and many of the merchants from various places took their property and went there, in order to be safe. The king heard of it, and sent his soldiers. They were refused, and the king came, but they had taken away all the boats, and he could not get over to the island. He ordered rafts to be made and sent over to the island. All the inhabitants sent over to him, stating that they would be faithful to him, but telling him not to come over to the island, as they were afraid of him. They promised to give him everything—money or cattle, or anything they had—but they were afraid to let him get across to the island, they had heard so many cruel stories about him. The king went over with his army, took the whole of the population prisoners, filled the houses with them, and burnt them all alive. All their cattle were taken to the camp, and, afraid lest any of the rebels would come and take any of them, the king commanded about 200,000 oxen to be killed on the open field. This caused great sickness amongst the soldiers in the camp, and every one in the prison became sick. There were about eighty of these huddled together in a very small round hut, and when they awoke in the morning some of the prisoners were found lying dead beside the others. Mr. Staiger was lying chained to another prisoner for six weeks. They could not move, being chained hand to hand and foot to foot. Neither of them could raise themselves. At last the man to whom he was chained died, and Mr. Staiger remained chained to his dead body for more than fourteen hours. In the mornings, when they went over the streets, they saw dead bodies lying about just like those of the cattle. Nobody thought of removing them. Sometimes as many as a hundred died in a day—some from sickness, and others from starvation. Not only did the prisoners have nothing to eat, but the soldiers in the camp had no food. They saw people eating grass—standing beside their mules, and horses, and donkeys, eating grass with them. Soldiers watched them, and for three months they did not even see bread, far less eat it. When they received some handfuls of grain, barley, or peas, they were very thankful, and ate it without its being boiled or roasted, or cooked in any way. As sickness was continuing, the king was forced to leave the place and go to another, a distance of about 120 miles. This long journey they marched in three months. The king had no horses to draw the baggage, and so the soldiers were obliged to do it; but

before they could do that they had also to make a road, and they proceeded slowly, which was very fortunate for the prisoners, who were chained together by the feet, and had to march with the king. The chain being very short, they could scarcely put the one foot past the other. One day the king got in a rage and ordered all the prisoners—about 270 Abyssinians and Europeans—to be tied hands and feet together. Their right hands were tied to their feet, and in this bended position they had to march. It was a horrible time. They prayed that they might die rather than live in such a way. When morning came they wished for night, and when evening came they longed for the morning; and thus for fourteen months they were in constant agony, never knowing the moment when they might be called upon to die. When the king wanted to make new prisoners from among his subjects, he killed the old ones, because he had no room for the new ones. Their prison was twice emptied, but they were spared.

When they came to Magdala it was constant killing and murder; and what was worse than all their other sufferings was the constant anxiety in which they were kept regarding their own fate. To be cut to pieces at once or shot would have been considered a great mercy, but to have the hands and feet cut off, and then be turned out in the open field to die, was something dreadful which they could hardly comprehend. They arrived at Magdala fully a month before the king, he having sent them on before him; and when they came there they heard that the British army was coming to release them. They were very glad and thankful; still they rejoiced with trembling. They thought matters would come to a determination, and so far they were glad. They were tired of life, and thankful that the time had arrived when their sufferings would cease either by death or liberty. They had little prospect of the latter. The king said he had no

wish to fight with the British army, but if they came and tried to release their countrymen by force, he should kill them first and then kill himself. That was his intention until the last. When his army was defeated with a heavy loss, they expected to become victims to his cruelty; but instead of that he went to the prisoners and asked them to go down to Lord Napier and try to reconcile him. The king said he was willing to set the prisoners free if they would only effect a reconciliation with Lord Napier. So they were sent away in peace. One part of the prisoners were sent away after the battle took place on the Friday morning. Mr. Staiger and others were left behind, and then Lord Napier sent next morning saying that they too must be given up, and they were given up. It was the Lord's doings. The man who was the chief cause of all the war, and who advised the king to kill every one of the prisoners and not to be reconciled, was sun-struck a few days before the arrival of the British army at Magdala. During the Saturday and Sunday, and until they got out of the hands of the king, that man was lying senseless, not knowing what was going on around him. He recovered some days after they were free, and said that if he had recovered sooner the British army would not have succeeded so easily in effecting the release of the prisoners. They saw that God had protected them, and by His mercy were they still alive. He was not trying to diminish the honour due to the British army. He admired its bravery and perseverance. When they came down to the coast they saw what they had been obliged to do for them, and they were quite struck. The British nation had reason to be proud of its army. But his conviction was that it was the Lord who released them, and by His grace and mercy were they free. Without that the whole world could not have prevented the king from killing them.

THE ANNUAL MEETING OF THE AMERICAN BOARD.*

OTHER societies trust to each other's aid to complement the interest and the attendance at their May anniversaries. The audience which attends a Tract Society meeting in the morning,

goes in the afternoon to the same or another hall to stir up its decaying interest in the proceeding and the appeals of the Colonisation Society. But the American Board stands alone. It takes its own time and place of meeting; never fails to draw its own enthusiastic audience, and to bless

* From the *New York Independent*.

the city selected, whether in the east or the west, for its convocations with an overflowing flood of Christian men and women, who tax the receptivity of an ocean-bed of hospitality. The importance of the work of this board, the hearty sympathy of its patrons in the two large denominations which support it, and the success already achieved by this oldest and strongest of our benevolent societies, assure its meetings a success secured to that of no other religious organisation.

The meeting in October in Norwich was no exception to the rule. Some were fearful that accommodations could not or would not be provided for the crowd of visitors. The committee of arrangements had been particularly stringent in requiring early notice from those who intended to be present; and had published, with more than usual distinctness, their inability to provide for those who should not comply with their conditions. They had stated that they did not invite the board to meet in their small city (Norwich has a population of but 15,000), but had that honour thrust upon them. Still, no one could believe that the home of Governor Buckingham would really fail to extend the same hospitality which Pittsfield, Mass., had been able to exercise so bounteously a few years before. And their confidence was not misplaced. Several thousand were in attendance, and were all supplied with food and lodgings. To be sure, the largest public hall in the city was filled up with tables, and a large steamer chartered and turned into a free hotel, and one delegation chartered a train and slept in the cars; but the crowd was all comfortably provided for.

The report of the treasurer was unexpectedly favourable. It had been feared that the terrible deficiency which was threatened would sadly cramp the board; but the wonderful receipts of nearly 143,000 dols. during the last month of the fiscal year left it with a small surplus, and the meeting was inspired with the enthusiasm of financial success. Not satisfied with the total of 527,164 dols. received the past year, it was determined to recommend to the churches to raise 600,000 dols. the coming year; and Hon. Wm. E. Dodge, who had given the last month 10,000 dols. to the treasury, and Mr. S. B. Chittenden, another liberal donor, and both from New York, warmly supported the proposition.

But the real test of such an organisation is its works. The report of the secretaries showed that the thirty churches of 1848, which the board had then founded in Asia and Africa, have increased

to 155; and their membership in a still larger ratio, from 765 to 6,796. The number of stations and out-stations is now 609, while 332 male and female missionaries from this country are now on the foreign field, and 965 native pastors and helpers are supplementing their labours. The most marked progress has been in the independence of the native churches, which represent finished missionary work. In India and in Turkey the converts are emancipating themselves from leading-strings, and organising a more systematic plan of benevolence than exists in our own churches, and pushing their own labour, through the channel of their own organisations, into the regions beyond.

A spirited discussion was carried on in reference to the support of disabled missionaries and their families. A report was presented by Judge Strong, of Philadelphia, advising the continuance of the present plan of allowing annuities for this purpose. It was believed by many that this was no part of the proper work of the board, and Dr. Budington expressed his conviction that the salaries paid to the missionaries should be such that they can expect their own families to be supported, as are the families of their brethren in this land, trusting in exceptional cases to the Christian charity of brethren who will not allow the poor to suffer. This principle, we are sorry to say, failed of general approval, and the report of the committee was adopted. It is hard to give any reason why the good God and his children cannot be trusted in sickness and old age by missionaries as well as by other clergymen and by private Christians. If an annuity or a special fund is needed in the one case, it is in the other.

The miscellaneous addresses and the devotional exercises were listened to by immense congregations; and on Thursday afternoon the Lord's Supper was administered in three different churches. The closing meeting, on Friday morning, was exceedingly interesting and affecting; and numerous contributions were made to the cause of missions.

The American Board has already suffered the loss of one of those bodies which for years contributed to its support. Some years ago the Dutch Reformed seceded, taking with them the Aret Mission. There is every reason to believe that a new secession will soon be accomplished. It will be as kindly a divorce as the other. The prospect of it—thought of but not spoken—added, we believe, to the cordial good fellowship felt and expressed. It is a hard thing for those who have

laboured long together to break up such a partnership. The New School Presbyterians have chosen their own course—have given up already their old principle of co-operation in other forms of missionary labour, and await only a formal union with the other branch to transfer their allegiance to another board, and to take with them their

share of the missions. It is to be hoped that the old organisation—like the London Missionary Society, when suffering from similar withdrawal of the Baptists, Methodists, and Presbyterians—will develop a new strength and achieve greater success.

CEYLON CHURCH MISSION.*

THE present is the jubilee year of the Ceylon Mission. It is a suitable moment in which to ask what has been done during the last fifty years, and this has been answered in a paper drawn up by the missionaries themselves.

First, however, let it be observed, that, numerically, Ceylon stands high in the order of our missions. It takes precedence of the Western India Mission, both as to the number of communicants, and of pupils in the schools; the communicants of Ceylon being to those of Bombay as 724 to 204; and the school-children as 3,728 to 1,873. The fact that these two missions originated at the same time—a little more than forty-five years back—renders such a comparison not unsuitable.

The real value of missionary results must, however, be calculated, not by quantity but by quality. What is really required to be gathered out of the labours of the foreign agency by which the word is commenced is a native-Christian element so genuine as to act like leaven in the lump; and the larger proportion this bears to the total of the converts the more valuable the work is, just precisely as ore is valuable according to the proportion of gold which it contains. The ore which has been raised in Ceylon has hitherto been far from rich. Nor has the proportion of the spiritual element to the total of Christian natives been such as we should desire. It must be remembered, however, that mission work in this island has had peculiar difficulties to contend with. In what those difficulties consisted will appear from the paper already referred to, and which we now introduce.

Fifty years ago four missionaries of the Church

Missionary Society set sail from England to commence a mission in Ceylon, and, after a safe but protracted voyage, landed at Columbo in the month of May, 1818.

The state of the native population of the island at that time, in a religious point of view, was most critical. They were just beginning to become aware of the fact, that the outward profession of Christianity was no longer necessary to secure their civil rights, and were going back in large numbers to the open practice of Buddhism, which, all along, they had secretly believed. The gradual cessation of efforts to instruct the people in the doctrines of the Gospel, which preceded and followed the advent of the English rule, left the mass of nominal adherents, who still retained their outward profession of Christianity, in utter ignorance of its real nature, and so confirmed in them the idea, that connection with it, although no longer compulsory, yet still placed them in a more advantageous position, and the reception of its rights (baptism and marriage) still secured to them the countenance of the ruling powers, and gave them a respectable standing, which, for their worldly advancement and profit, it was necessary to retain.

At the commencement of the Dutch rule, and for a long period of its continuance, earnest and systematic efforts seem to have been made by that government to bring the natives of the island to a knowledge and profession of Christianity. Had those efforts been continued in full vigour, both by the Dutch government and our own, Buddhism would doubtless have been uprooted from the land, and a nominal profession of Christianity established in its place. Whether or not that would have been more favourable to the real progress of the Gospel than the present state of

* *Church Missionary Record.*

things, is a question which it is difficult to decide, and concerning which diverse opinions will always be held.

The Dutch, however, do not always receive full credit for all that they did for the advancement of Christianity in Ceylon. For a long period of their rule they made vigorous efforts, and liberally expended funds, in direct endeavours to convert the Singhalese and Tamil inhabitants of the island to the Christian faith. Not only did they establish schools for the instruction of the children, but they also built churches and employed ministers, in direct missionary work among the adults. These earnest and praiseworthy efforts, however, seemed to have been marred by their mistaken policy, in making the reception of baptism and the outward profession of Christianity necessary in order to secure to the people their civil rites and privileges, and as a passport to government employment. The result of this false policy was to make the outward profession of Christianity almost universal, but at the same time, it so opened the flood-gates of hypocrisy, that the tide of false and insincere professors completely overwhelmed the real converts, and overspread the land with a spurious Christianity, which although imposing in extent, was utterly false and unsound. When, therefore, the pressure of compulsory profession was removed, by the advent of the British power, thousands openly returned to their former superstitions, while the great majority of those who kept up their connection with Christianity, had been so educated and trained in hypocrisy and false profession, that as a body, while outwardly conforming to Christian worship, and anxious, as a matter of respectability, to obtain Christian rites, they held as their religious belief the doctrines of Buddhism, and diligently practised in secret all its ceremonies and rites.

Such was the state of the people of Ceylon when the first missionaries of the Church Missionary Society came amongst them, to join in the work of bringing them to a real knowledge and profession of the Gospel, already begun by labourers of other societies a few years before. A more hopeless and unpromising field of labour it would be difficult to imagine. It is a matter well understood by planters, that while the primeval forest land, if cleared and planted, will soon yield them a rich return, the chenas of the lower ranges, previously exhausted by native cultivation, though far more easy of access, and requiring far less outlay at the beginning, will too often mock their efforts and disappoint their hopes, and can only

be made to yield a return at last by a long and expensive mode of cultivation. This fact has its counterpart in spiritual husbandry. The wild and untutored heathen tribes of Africa and the South Sea Islands present a far more promising field of missionary effort than the people of India and Ceylon, trained, as they have been for ages, in elaborate systems of idolatry. But even pure Buddhists and Hindoos are tenfold more accessible than the thousands of relapsed and false professors of Christianity amongst whom missionary work in Ceylon was first commenced. The very traditions and remains of the state of things which previously existed are all stumbling-blocks in the way of present progress. The tradition, preserved in native families of the fact that their forefathers were once Christians and afterwards returned to Buddhism, is naturally regarded by them as a proof of the superiority of the latter religion, while the sight of the remains of Christian churches, built by the Dutch at or near all the principal towns, now gone to ruin, or turned to all kinds of incongruous uses, must add strength to the belief among the natives that Christianity is an upstart religion, which has no vitality, and which, if unsupported by the ruling powers, cannot stand before their own venerated system.

Such drawbacks and stumbling-blocks to the real progress of the Gospel are severely felt even now, notwithstanding the advancement of education and enlightenment which has taken place. They must therefore have acted far more powerfully years ago. It is true that when the work of the Church Missionary and other societies was first commenced this state of things was not understood. The first missionaries, utterly without previous experience to guide them, and apparently welcomed with open arms by the native population, fell into the mistake of supposing that the greater part of the outward profession which they witnessed was real, and that they were come to labour in a field "white already to the harvest." Their subsequent experience sufficed to show them, in some degree, the existence of a terrible evil, which gnawed like a cankerworm at the root of their work, but it has taken years to learn its full extent, and it may take years more effectually to cure it. The work, therefore, which fifty years ago the first missionaries commenced, was begun amidst difficulties and drawbacks which fully account for its apparently slow progress, and which were all the more dangerous and pernicious, because they were not fully understood. But while the false

and spurious profession of Christianity, which prevailed to such an extent at the first commencement of our missionary operations, has been dying out, the real work of the Gospel has been gradually progressing. This fact the following statistics of the Church Missionary Society's work will fully show. The statistics of other missionary societies in the island would, we doubt not, equally go to prove that the leaven of the Gospel, which has been cast into the mass of heathenism, concealed and open, in this island has gone on leavening, and will eventually leaven the whole lump. Looking, therefore, at the measure of success already vouchsafed, the friends of the Church Missionary Society's Ceylon Mission, while reviewing its past progress and welcoming the advent of the jubilee year of its operations, may thank God for the work which was commenced in this island, by its first band of missionaries, fifty years ago.

Statistics of the C. M. S. Ceylon Mission, showing the state and progress of its operations at the end of each succeeding ten years of its existence.

	1818	1827	1837	1847	1857	1867
European Missionaries	4	8	8	10	1	9
Native Clergy	..	..	..	3	2	7
Native Catechists and School Teachers	..	26	69	106	140	201
Native Communicants	..	28	102	306	364	742
Schools	1	48	52	72	87	110
Scholars	44	1744	1762	2577	2962	4497

It is interesting to trace the progress of the mission during these five periods of ten years each. A mission in this respect reminds us of the growth of a fir-tree, which may be traced on the bark from year to year. It may be observed that the growth of the last ten years is far in excess of that which has occurred in any of the preceding periods. In fact, the growth of the period 1847—1857 is scarcely perceptible. Now the growth of a tree is very feeble until the roots have taken hold upon the soil: then it becomes accelerated. The accelerated growth of the last ten years leads us to entertain the hope that the mission has taken root, and will from henceforth be characterised by a more healthful and rapid growth.

MORAVIAN MISSIONS.

THE following are extracts from the last annual report of "The Foreign Missions of the Unity":—

WEST HIMALAYA (1853).—On September 7th, 1865, the first communion was celebrated with the first converts. The difficulties which the missionaries encounter on this field are peculiar to it, and render progress very slow. They have to do with a people who imagine themselves far better informed on religious points and more virtuous than those who come to instruct them, and their prejudices are almost unconquerable. After twelve years of apparently fruitless toil, six converts have been made. There are 2 stations, 4 missionaries, 4 female assistants; 4 communicants, 2 baptised adults, 2 candidates; in all, 8 persons under instruction.

SURINAM (1735).—Mention was made in the last annual report of the dawning of a better day for the inhabitants of the dense forest region in the interior. There are 12 stations, 34 missionaries, and 35 female assistants; 12,109 communicants and baptised adults, 5,839 candidates and "new people," 1,837 under discipline, 4,975 children; in all, 24,760.

THE WEST INDIES (1732).—The stations are on the islands of Jamaica, Antigua, St. Kitts, Barbadoes, and Tobago, in the British West Indies, and on St. Croix, St. Thomas, and St. Jan, in the Danish. The reports from these stations are on the whole of quite a satisfactory character. There has been a considerable improvement in the external condition of the people, the long and general drought having been succeeded by plentiful rains and bountiful harvests. Still the condition of the working class is yet a very deplorable one, and it will be some time before the losses of the past years can be made good. There are 40 stations, 46 missionaries, and 46 female assistants; 4 native missionaries, 734 male and female native assistants, 14,924 communicants and baptised adults, 3,930 candidates, 14,172 children; in all, 33,026.

SOUTH AFRICA (1736, renewed 1792).—The station Baziya, which was totally destroyed by a whirlwind in 1865, has been partially rebuilt. This new mission amongst the heathen Kafirs is making very satisfactory progress. The people are peaceful, anxious to be instructed, and punctual

in attendance on worship. The church is often over-filled. At the southern lowland stations great distress continues to prevail, owing to the drought of 1865. There are 12 stations, 28 missionaries, and 28 female assistants; 3 native missionaries, 222 male and female native assistants, 3,540 communicants and baptised adults, 598 candidates, 1,008 "new people," 4,975 children, 382 under discipline; in all, 8,755.

GREENLAND (1733).—The reports received from the stations are in general such as call for thanksgiving to the Lord. There are 6 stations, 14 missionaries, and 11 female assistants; 56 male and female native assistants, 1,216 communicants and baptised adults, 1 candidate, 104 under discipline, 9 "new people," 459 children; in all, 1,787.

LABRADOR (1770).—The spiritual condition of

the congregation is a very pleasing one, and the past year has been one of blessing also in externals. There are 5 stations, 17 missionaries, and 15 female assistants; 34 male and female assistants, 637 communicants and baptised adults, 10 candidates, 10 under discipline, 9 "new people," 365 children; in all, 1,022.

THE MOSQUITO COAST (1848).—The visitation of the hurricane of 1865 has not been without its blessed influence upon the hearts of the people, as has been evidenced in many ways. There are 6 stations, 7 missionaries, and 6 female assistants, 11 male and female native assistants, 284 communicants and baptised adults, 86 candidates, 328 children; in all, 662.

NORTH AMERICAN INDIANS. — The mission among the Cherokees has been reorganised, and progress of an encouraging kind is reported.

THE BIBLE FOR SPAIN.

THE committee of the British and Foreign Bible Society wish to explain to their friends and subscribers, who take so lively an interest in the dissemination of the Holy Scriptures in Spain, the actual position of matters at the present date. The great object of the committee has been to take such action as circumstances allow, avoiding at the same time a public and demonstrative policy, which might stir up prejudice, embarrass the government, and impede, rather than facilitate, the attainment of complete freedom of operation. The agents and correspondents of the society in Spain are most urgent that the work may not be compromised, or endangered by a rash and injudicious course of procedure, which cannot fail, in the transition state of the country, to provoke antagonism. Prompt and vigorous action, combined with great prudence, is, the committee are assured, best adapted to subserve solid and permanent results. Apart from the quiet and unobtrusive circulation of the Scriptures, arrangements are being completed for the opening of depôts in the chief towns of Spain, as soon as the law will concede the necessary permission. It is important to bear in mind, that although the central junta has embraced in its political programme the principle of religious liberty, the assembled cortes have yet to discuss and ratify that principle before it can become an accomplished fact, carrying the sanction of constitutional authority. The committee have the best possible reason for believing that the provisional government

is earnestly desirous that full religious freedom shall be conceded, and that no barrier shall be raised against the circulation of the Bible; but it asks that some patience and moderation may be manifested by English Protestants, eager to work for the spiritual welfare of Spain, lest the patriotic efforts made to establish a new and enlightened policy should be frustrated, or encounter vexatious delays, the effect of excited passion, or of revived priestly influence. As a practical proof of its friendly and liberal disposition, the government has remitted the sum of 3,000 francs, which has been claimed as duty on the Scriptures recently introduced by the society into Madrid. It is anticipated that, by the close of November, the question of religious liberty will be definitively settled. In the mean time, plans for a widely ramified system of operation will be matured; and, if God graciously prosper the work, open depôts and active colportage on behalf of the British and Foreign Bible Society will attest that the committee have adopted every practicable measure for fulfilling the wishes of generous contributors who have not been forgetful of the claims of Spain.

The committee have great pleasure in stating that they have appointed the Rev. J. G. Curie, of Madrid, their chief agent for Spain. Mr. Curie has been attached for some years as chaplain to the Prussian embassy, an office from which he will now retire, in order to give his undivided attention to the work of the society. His long residence in Madrid, the deep interest he has ever evinced in regard to all that affects the religious welfare of Spaniards, and his perfect familiarity with the native character and language, invest him with peculiar qualifications for the important position he will occupy.

INTELLIGENCE.

England.

(From our own Correspondent.)

THE Archbishop of Canterbury, Dr. Charles Thomas Longley, died early in the month, and he has been succeeded by the Bishop of London, Dr. Tait. The deceased archbishop was son of the late John Longley, Esq., Recorder of Rochester. He was born in 1794, and married in 1831 Caroline Sophia Parnell, daughter of the first Lord Congleton, who died in 1858, leaving issue, now living, three sons and three daughters. Dr. Longley was educated at Westminster School, from whence he proceeded as student to Christ Church, Oxford: there he obtained a first class in classics in 1815, and took his M.A. degree in 1817. He was ordained deacon in 1818, and priest in 1819, by the then Bishop of Oxford. He was censor of his college and one of the university classical examiners in 1825, and the same year became perpetual curate of Cowley, Oxon. He was appointed rector of West Tytherley, Hants, 1827; head master of Harrow 1829, when he took his degree of D.D.; was consecrated bishop of Ripon 1835; translated to Durham 1856, to York 1860, to Canterbury 1862. He was highly esteemed by all who knew him, for his devoted Christian character. In a paper written a few days before his death, he said: "I commit my soul into the hands of my God and dear Saviour. I have had proofs enough of his love in the past, and I am well assured that whatever sufferings or trials are permitted to befall me are visitations of love. 'Though He slay me, yet will I trust in Him.' As to the faith in which I wish to die, I cannot better express it than in Richard Hooker's dying words, as indicated in the underlined passage I have written out. 'A poor and guilty sinner I know myself to be; but I believe that those who kneel at the foot of the cross with this sincere confession will never be cast out if they look to the cleansing blood of Christ for their sole ground of pardon and acceptance.'" A correspondent of the *Times* thus notices his position in regard to Ritualism and other questions of interest:—"With respect to the Ritualists, his disapproval was from the first decidedly expressed, and one of

his last acts was to write a most severe rebuke to a colonial bishop who had encouraged some unauthorised innovations in the Bishop of Winchester's diocese. He was a man of too simple a taste not to be offended by the gaudy extravagances of this party, and of too natural a mind to admit the sophistries by which its members defend themselves. Between the two extremes of Rationalism and Ritualism he held a middle course. In his person the church still maintained her identity with the grave and moderate religion of his predecessors, and he has left no entanglements for his successor. The question of the Irish Church had but just arisen, and he had as yet interfered in it no further than the claims of his office might seem to require. But, as we have said, the sky is becoming more stormy both within the church and without; and it is, perhaps, for the archbishop's peace that he has died before the tempest has fairly arisen. His successor will be both an able and a fortunate man if, after passing through the next six years, he leaves behind him an equally blameless name."

The new Archbishop has now been for about twelve years Bishop of London, and during that period he has given satisfaction to the more moderate men of different parties, though there has been some deficiency of firmness in his rule, especially in regard to ritualistic innovations. The Ritualists are, however, very angry at his appointment. A new daily paper, the *Morning Summary*, which represents them, thus notices the appointment in an article headed "The Queen-nominated Archbishop:—" "In future, Liberal High Churchmen will for ever taunt Conservatives with having placed at Canterbury a prelate who, whatever his personal merits, is an Erastian of the worst type, an almost open sympathiser with Bishop Colenso, and who has all along been known as one of the warmest supporters of the Liberal party. At home the new archbishop will be comparatively harmless—the Church party will be too strong for him; but in questions affecting the Colonial Church, all the good which the late archbishop effected by the Pan-Anglican synod and other means will be at an end. The spirits of Bishop Colenso and his friends will be raised, whilst those of the Bishop of Cape-

town will indeed be depressed. To the Colonial Church it is a fearful blow, and it is meant to be." The *Rock*, which represents evangelicism, makes the following comments regarding it:—"The great administrative powers of the new archbishop, and his gentle toleration of conflicting opinions and conflicting parties, have made his name acceptable to many, while others will perhaps dwell with more satisfaction on his deep and fervent piety, his apostolic preaching to the poor of London in an atmosphere infected with the poison of cholera, and upon that great and gigantic scheme which, under the name of the Bishop of London's Fund, seeks to bring the sound of the Gospel to the ear of every poor soul within this colossal diocese. The administrative failings of Dr. Tait as Bishop of London have, we admit, ever 'leaned to virtue's side'; but failings, nevertheless, there have been, in not more firmly repressing those ritualistic practices of the Tractarian party, and sceptical views of the Rationalistic party, against which he has reasoned so forcibly in his writings, and condemned so severely in his charges. The elevation of Dr. Tait to the Archbishopial throne of Canterbury is singular, and almost unprecedented, if not altogether so, as the promotion of a Scotchman to the Primacy of the English Church."

The new Bishop of London is to be Dr. Jackson, Bishop of Lincoln, and the new Bishop of Lincoln Canon Wordsworth, nephew of the poet. These will probably be the last appointments of the present government, as the elections give a larger majority than before to the Liberals.

The *Church News* thus sketches the plan of the Romanising party in the church:—"Dr. Pusey has said that the church never was better off than when she could say, 'Silver and gold have I none.' That is all very well, and all very beautiful theoretically, but to evangelise the masses and recatholicise England we want a great deal more silver and gold than we have at present. The Catholic Revival is an expensive work. And we must insist that, *humanly speaking*, the ultimate success of the movement depends on our maintaining the union of church and state. We do not wish to catholicise a few persons here and there, but we aim at christianising the masses. We have to reach them, and we have hitherto failed to reach them from prejudice on their part and mediaevally-inclined stiffness on our side. But dissolve the union betwixt church and state and the *National Catholic Revival* ceases. Of course High Church people and priests and

worship will remain, as the Irvingites exist, a small community by themselves. But the small new High Church sect would infallibly be in full communion with Rome in five years' time. And the people will be Dissenters or heathens; why not Roman Catholics? some may ask. Simply because England will never become Catholic through the Roman part of the church. The Roman Catholics minister to their own people and to the Irish, and make a good many converts from the upper classes, but they can never leaven the lump and touch the people as we hope and intend to do with the blessing of God."

The *Rock* contains the following, showing the daring innovations of this party:—"A priest of the English Church" has set forth a "Manual of Confession for Children." The work professes to be a translation and an adaptation from the French. A slight examination of its extraordinary contents will at once indicate the popish sources, home and foreign, from which it has been derived. This manual informs us that "to receive the Sacrament of Repentance, that is to say, to obtain by *absolution* the forgiveness of your sins, three things are necessary, *Contrition*, *Confession*, and *Satisfaction*." Then we are told by the same authority that *Contrition* must be *supernatural*, which is explained to mean that "it ought to be aroused by the *Holy Spirit of God*." "Confession" is defined in true popish terms to be "*the accusing ourselves of our sins before a duly-qualified priest, in order to receive absolution*." Its necessity is thus pointed out. "This Confession can only be made to a priest, if you wish to receive absolution, since it is only to priests that our LORD JESUS CHRIST has given the power to forgive sins." Of the priest it is said, that in saying the words—"I absolve thee from all thy sins," he pardons all those who are truly penitent. The concealment of a single sin from the knowledge of the Confessor is regarded as a "*sin and a lie to God*." The penitent is warned against shrinking from a full confession, on the ground that "it is to God Himself, in the person of the priest, to whom the confession is made!" Then *satisfaction* or *penance* is enjoined by the priest, while we are somewhat naively told that "*the best satisfaction* you can make is humbly to do the penance which the Confessor will lay on you." The old Romish rules are next given for the self-examination of the penitent's heart before going to confession, by testing himself or herself by "the *Commandments of God*, the *Commandments of the Church*, and thirdly, by the *Deadly Sins*." In the Confes-

sional itself, it is requested that "when you go to the priest, kneel down humbly, with *your head bowed by his side*, make the sign of the Cross, and say, '*Father, give me your blessing, for I have sinned!*'"

The British sections of the Evangelical Alliance held recently its twenty-second conference. Various questions of interest were discussed, and the influence of the alliance in promoting religious liberty was shown. The meeting was one of considerable interest.

Scotland.

(From our own Correspondent.)

THE opening of the universities and theological colleges at the beginning of November always leads to the publication of a number of important addresses. This year has been most prolific of such. In the University of Edinburgh there was the new moral philosophy professor, Dr. Calderwood, a minister till now of the United Presbyterian Church in Glasgow, who gave a very able opening lecture. In the Edinburgh Free Church Theological College two new professors, Dr. Blaikie and Mr. MacGregor, delivered their inaugural lectures to large audiences. Principal Candlish opened the session of the same college, by a lecture on the principles of the Free Church, and on the scriptural relations of church and state. Although no direct reference was made in it to the present contentings of political parties, it was evidently designed to meet the position taken up by Mr. Disraeli in asserting the doctrine of the royal supremacy in matters ecclesiastical and spiritual, as well as civil. It was also apparently intended to answer some statements lately propounded by Dr. Begg, as to the principles of the Free Church. Carrying back his audience a quarter of a century, he referred to the many distinguished men who had occupied chairs in that theological hall during that time. The Non-intrusion party, which eventually became the Free Church of Scotland, while defending the principle of a civil establishment of religion, always, to use the rev. principal's own words, "emphatically condemned the Erastianism of other national churches, and refused to acknowledge them as legitimate examples of that kind of connection between church and state, for which alone we contended. In a word, we asserted the principle of the church's spiritual independence as that to

which every other consideration entering into the [voluntary] controversy must be subordinate and give way." Dr. Candlish then showed that they had abandoned the Established Church of Scotland rather than yield the principle of the church's independence of all state control in matters and causes ecclesiastical and spiritual, and that they gave not the slightest sanction to a state-enforced prelacy or supremacy of the crown in questions of this nature. They did not like to claim, like the Roman Catholics, that their judicatories should be free from state control in matters civil. We withdraw (continued the rev. doctor) only causes ecclesiastical—causes in which the final question comes to be who are to be members, or who are to be office-bearers in the church. For that really is the ultimate form or test of our principle. That is the extent to which we claim to be exempt from the jurisdiction of the Queen's tribunals. After bringing out historically these positions, he concluded with some remarks on the present duty of the church, in which he urged the importance of their showing that the church had no need of state support or state pay. Our experience, he said, has practically proved and illustrated the possibility of a disendowed or unendowed church continuing to be really national; to dispense ordinances, and preach the Gospel over all the land; in remote and thinly-peopled districts as well as in populous towns and crowded villages; and that, too, not only in the conservative way of keeping what we have, but in the aggressive way of making new and fresh inroads on the outlying fields of our neglected home-heathenism. We have made it manifest also that, while doing this work at home, we can maintain, and more than maintain, our former position as an evangelistic church abroad, over all the world. We have raised, moreover, the standard of ministerial support to an average exceeding very considerably that of any church in Christendom. And our schools for common education rank among the very best in the land, while they are also, in proportion to our church's size, and in the view of the want of the parochial endowment, more numerous than any other body can boast of. We have made all this manifest to a large extent already; but we must make it manifest more and more.

The Rev. Dr. Buchanan, the well-known able convener of the Sustentation Fund of the Free Church, notices in a letter the progress of that fund:—"In 1844 it supplied a stipend of £100 to rather more than 500 ministers. In 1868 it

has supplied £150 a year to upwards of 800 ministers, besides adding £10 to the stipend of 240—I think—of these ministers, and adding £5 to the stipend of nearly as many more of them. I do not know of any church, established or unestablished, in the Queen's dominions, which provides such a minimum stipend for its ministers, and gives them manse besides. The Sustentation Fund of the present year is considerably in advance of the amount received at the same date of last year."

Dr. Islay Burns, in an opening lecture in Glasgow on "The Pulpit, the Press, and the Age," said:—"There is a sense in which the common allegation of the decline of the pulpit must be allowed to carry with it a certain measure of truth. If it has not fallen off in power, it has at least lost something of its prominence. The preacher is no longer the same conspicuous and outstanding personage in the world as he was once. The platform, the newspaper, the monthly magazine, the serial tale, the popular lecture, the literary institute, the free library, the social congress, the scientific association, not to speak of the more solid and enduring products of the press, which, with an ever-increasing tide fill all the channels of our national literature—all these the creation, more or less, but of yesterday, now crowd in to contest with the preacher that place in the public attention which was once all his own." The lecturer proceeded to notice some of the characteristics of the press which contribute to give it an advantage, and then said he did not wish "to represent the press as a hostile power, viewing it in many cases as rather a co-ordinate than a rival agency; but assuredly there were aspects in which it contested the first position of prominence and popular influence. He who preaches at most to some hundreds of hearers in some single city or country town, cannot contend in point of notoriety and fame with him whose line, in a sense, goeth out throughout all the earth, and his words to the world's end. Another influence adverse to the old supremacy of the pulpit is to be found in the revolutionary and inquisitive spirit of the time, which imperatively demands that all institutions meant to last shall be able to give an account of themselves. Even those external aids and supports on which we used to lean, as the defensive outworks at least of our spiritual power, are going from us. Old ecclesiastical establishments are falling, and the con-

tinuance of others, but yesterday deemed most stable, come to be calmly spoken of alike by friend and foe as only a question of time. Everything surely betokens the advent of a time when yet once more, and to a degree unknown for many generations, all things in heaven and in earth must be shaken, that those things only which cannot be shaken may remain, and when it becomes the living Church of God to lean less than ever on an arm of flesh, and more on the unseen strength of the Lord—less on that which is outward and accidental, and more on that which is inward, essential, divine, everlasting."

The elections in Scotland have been almost universally Liberal.

Ireland.

(From our own Correspondent.)

THE political movements of the time, intimately connected as they are with the ecclesiastical future of the country, have withdrawn attention from almost everything but the new parliament and the numberless pamphlets and letters that are issued for and against the existing state of the churches in Ireland.

The Roman Catholic University commenced its fifteenth session the other day, by affirming that the 161 students of the session previous could be fairly set against the 181 Roman Catholics in the Queen's Colleges; but considering the threats of excommunication that are flung at the latter, the conclusion seems to run strongly in favour of the Queen's University. Dr. Woolock, the rector, held staunchly by his position of claiming for his institution government support, but unfettered episcopal control. Many eloquent foreigners, he said, felt strongly on this Dublin question—the Archbishops of Mechlin and Rouen, and the Bishops of Poitiers and Geneva, and the late Belgian Minister for Foreign Affairs. To these notorious ultramontane sympathisers he added the Bishop of Orleans, whose eloquent pen would shortly expose their grievances to the eyes of Catholic Europe. The same prelate is to obtain aid from the French government to publish the important Celtic glossaries of Professor O'Curry, a MS. work in possession of the university; and perhaps will succeed in inducing Napoleon to endow one or more chairs in Dublin for the study of Irish. The prominence given to these very hypothetical statements seem to show that the huff of the Supplemental Charter still lingers. One of the pre-

lates at the same meeting mentioned that 100 medical practitioners educated at this school were now scattered through Ireland, and would practise medicine and surgery "according to the principles laid down by the law of God and the law of the church." A private meeting of the cardinal and twelve prelates, partly on collegiate business, has been held; it was attended also by the president and secretary of Maynooth College, and three lay members of the Maynooth board. The Queen's Colleges more than hold their previous advance; and both the Presbyterian Colleges, at Belfast and Derry, have commenced their winter's work with spirit and sustained progress. The Professor of Metaphysics in Derry has been appointed to replace Dr. McCosh in the Queen's College at Belfast. A special meeting of the General Assembly was convened to elect his successor; but as the result was so close a run between two of the candidates, who were within one of each other, as to breed a dispute about the accuracy of the numbers in the division, the final poll between these two gentlemen was postponed till the regular meeting of the General Assembly in 1869.

The report of the Belfast Presbyterian Town Mission describes the earnest labours in that town of 15 missionary and 300 Sunday-school teachers, and their successful efforts in bringing the careless masses into connection with the church. Twenty new churches would be needed for this lapsed population; and the episcopalians in the same town have declared it would require a church to be built every year to provide for those connected with their communion. They have made a beginning by building and endowing several district churches, and they propose continuing their work.

France.

(From our own Correspondent.)

SPAIN has given in France an impulse to republican and anti-governmental thought. The day for visiting the cemeteries was used to get up a protest against the origin of the present government. Speeches were made around the tomb of M. Baudin, a republican deputy who sacrificed his life at the time of the *coup d'état*, and a national subscription was proposed to erect a monument to his memory. The newspapers, both Paris and provincial, which urged this, and published subscription lists, have been seized day after day by the police, and the speakers at the tomb have

been condemned to imprisonment or fines for sedition. The names set down in the lists of subscribers belong to all the fractions of liberals and legitimists; it is a protest in favour of right against might, loyalty against opposition to law, truth against ruse. It is a serious thing, however, to lift up the veil which covers the origin of governments, and untoward in the present state of things when discontent is rife, and the fabric of European security is everywhere giving way.

The Pope's letter to Protestants has excited a smile in France, and here and there produced an answer by word or pen as to the uselessness of the invitation, and the project of having a general meeting of Protestants of all countries and denominations during the sitting of the Roman Council. The Eastern Patriarch has declined the Pope's invitation in all stately solemnity. An enterprising society in Paris proposes forthwith to publish a history of the future council in six volumes, commencing with the biographies of the Pope, cardinals, and principal members—the first volume to be ready by the time the council meets!

Will the tottering thrones be steady until then? When the Pope was seated on a lofty seat to receive the French officers at Civita Vecchia, a sudden cracking was heard and the Pope and prelates swayed to and fro. But Pio said to General Dumont who offered his arm for support, "You see, General, the Pope's throne may shake, but the Pope does not fall; besides you are here and I lean upon you—*upon France!* is it not so?" In reference to the council, he said on another occasion, "There is not upon earth a single point in the horizon which is not more or less disturbed, and often the pilot does not know to which side to turn the ship's prow. The future council is much spoken of in France and all over the world. God alone knows whether it can take place in the midst of the agitations of the present time. Let us hope, nevertheless."

The people's meetings in Paris continue to excite much attention. There, as elsewhere, extremes meet. Intolerance of religious ideas and silencing them by clamours, is the practice of the free-thinkers, while deafening plaudits receive anti-religious speeches or allusions. Tumult and noise is the result. Christianity is confounded with popery. Pastor Montandon, among others, attempted to speak, but his voice was drowned. M. Laboulaye and M. Jules Simon have succeeded in captivating attention in the Rue Mouffetard. At the Pré aux Clercs, the interrupters

declared that they would not hear Christian speeches until infidels were allowed to speak in churches! Strange that the very writers who call such a pretension absurd are the same who would have rationalism and orthodoxy preaching from the same pulpits in France. To show what pitiful squabbles little minds can revel in, at Tonneins the rationalist majority would not allow the festival of the little orphan school to come off as usual in the church without the neighbouring pastor appointed to preside promising to allow rationalists to preach in his church! The orthodox carried off the whole school by railway and gave the treat elsewhere! All this is wretched on both sides. I mention the circumstance to call for earnest prayer for the Protestant Church of France. Surely orthodoxy without life is well-nigh as fatal as heresy. Oh that Christians in France could know their standing in Christ! that their faith were really the substance of things hoped for, the evidence of things unseen! that they lived in the power of the world to come! and soon we should see each becoming a springing well of life to those around, instead of a stagnant pool daily thickening with winter's ice.

Death has been at work among men of note lately; M. Havin, the energetic editor of the *Siècle*, died saying "Opposition! majority!" Baron Rothschild and Rossini have followed; the Protestant Church has lost Baron James Mallet and François Delessert, both supporters of the evangelical tendency for long years past, and liberal friends of all the religious societies. Mme. Adolphe Monod, the much-loved widow of Pastor Ad. Monod, departed also last month, in her 70th year.

There have been some interesting ordinations lately, among others that of Samuel Berger, the eldest son of the faithful Lutheran pastor Berger, of Paris, and M. B. Couve, of Bordeaux.

The jubilee, or fiftieth year of the Protestant Bible Society, was celebrated in many churches, and a handsome volume of its history published.

In Paris there has been a new society, called *Union Évangélique*, to seek to maintain and promote the faith and principles of the Reformed Church, and to develop piety among its members.

The civic council of Arras have replied negatively to the request of the Consistory at Boulogne, that the Protestant church there should constitute a parish, and so be supported by the state. There is reason to think that this decision may be reversed, as a similar one at Amiens was. Rome is still powerful in her influence in many quarters,

and who will wonder when it is known that in France, out of 4,000,000 children, *two millions* are in schools kept by friars and nuns, that 200,000 persons are enrolled in Rome's army as priests, monks, and nuns, 90,000 of which latter possess 12,000 conventual houses. In 1789, Rome could boast of only 55,000 of both sexes. M. Sauvestre has produced two eloquent works on the subject, "Religious Congregations" and "In the Lap of the Church." In the latter he reviews some of the elementary books approved by the clergy, and in which are detestable maxims of casuistry such as the following:—"It is allowable to rejoice in an advantage gained, although it may be the result of an evil deed; for instance, a son may inherit with pleasure the property which falls to him by the murder of his father." "Secret compensation is the act whereby we take secretly from our neighbour the equivalent of what he has taken from us, or of what he owes us, in order to refund ourselves for what he has deprived us of."

Is it surprising that minds in which a degree of nobleness and love of truth exists, should turn with disgust from the men who dare thus to teach? Woe unto those who call evil good and good evil! Awful will be their day of retribution, which, if the popular flood continues to rise, cannot be far distant.

I wish I could transcribe, as a contrast, the manly address on education given at the re-opening of the Institution Évangélique at Nismes, by its principal and founder, Pasteur J. P. Cook. This institution has three years of existence, and has thirty pupils. Its plan of education is intended to give to France what she so much needs—*men*, well informed, well educated, and, with the blessing of God, Christian men; and not hot-house plants forced to untimely and unnatural growth, but sturdy trees of the Lord's planting, with root, branch, and fruit well proportioned, and able to weather the tempestuous times at hand.

The National Evangelical Conferences of the South were held at Alais, at the end of October. The religious importance of Christian doctrines was ably treated by Professor Bonifas, and gave rise to an important and interesting conversation. Pastor Louis Moline gave a report on the connection of the pastor with his flock in the midst of our present divisions. Amongst various subjects of interest, it was proposed that the Evangelical Alliance should be requested to hold its general assembly next year at the same date as the Pope holds his oecumenical council. A sermon was preached by Pastor Ducros, of Lorient, and

those present felt it had been good for them to be there.

There have been interesting assemblies in the Cevennes and in the Ardèche mountains this year; some thousands of Protestants met to worship God in the open air, none making them afraid, even as their fathers did when fear was on every side. Hymns, exhortations, reminiscences of the past, and fraternal converse, render these assemblies attractively solemn, practical, and subservient to Christian life.

The Evangelical Chapel in the Avenue de la Grande Armée, Paris (near Neuilly), was opened on Nov. 15, Pastors Bersier, E. de Pressensé of Taitbout, Matter (Lutheran), Jaulmes (Methodist), and Holland (Free Church), took part in the service.

The Exposition at Havre is over, and the band of Christian workers have dispersed; some are gone to Spain, some to Sweden, others to England, to Paris, to Rouen, each to further the cause of the Gospel. The figures of this campaign, including the fair, are as follow:—The British and Foreign Bible Society gave gratuitously 28,452 portions of Scripture, Testaments, and Bibles, and sold 2,463 copies of the Scriptures. The popular publications, including grants from various societies, gave and sold above 150,000 tracts and small books. The Bible-stand distributed above 260,000 portions of the Scriptures. All agree that Havre is a vast and open field, free as the air for missionary effort, and that its port might be made a spring of blessing for all parts of the world, were adequate agency employed, and the blessing of God upon them.

The French evangelists are now at Rouen fair, where 80,000 tracts and portions of Scripture have been eagerly received by the population in three weeks, and above 200 sheet tracts sold daily. The commissaire central said to one of them, "Your adversary is strong, for the masses are sinking in atheism, and in wickedness, beyond expression. Immoral books swarm, besides those in which common morality, if not totally wanting, is put in the lowest place. Your plan of speaking and acting independently of any ecclesiastical body is your only chance of attaining your aim."

We are convinced that if proper advantage were taken of the fairs, every town in France might have the Gospel brought before its whole population. And if living Christians in each place were wise enough to take advantage of the opening thus made by the itinerant evangelists,—facilitating their labours, giving their opportunities for

brotherly converse and prayer, and, where possible, of public speaking, and then following up the work by gathering together, or visiting separately, those souls who have received the Word,—it would become a means of reviving the churches as well as reaching the masses.

It is noticeable that in general the national Protestant Churches fail to act on the population through timidity, and most of the Independent churches fail through antagonism. True aggressiveness is not in controversy, but in simple and bold speaking out for Jesus, and living in the warmth of his rays. When He is truly presented in word and deed as the Sun of Righteousness, there is always healing in his beams.

Belgium.

(From our own Correspondent.)

THOSE who have read Sterne's "Tristram Shandy"—and who has not looked through the pages of that mixture of originality and coarseness?—will remember the chapter in which it is shown, from the previous assertion that it was necessary that the hero of the book "should be born before he was christened," that his mother was not a papist, as well as the foot-note recording the consultation of the doctors of Sorbonne, dated 10th April, 1733, in which they gravely discuss the question of baptism before birth, and give their opinion on the proper interpretation of the doctrine laid down by St. Thomas Aquinas, that to be born again in baptism the first condition is to have been previously born a first time. The subject is not one easy to enlarge on in a manner to suit the pages of *Christian Work*, yet the zeal with which the Ritualists are labouring to introduce into England so many Romish practices, and the importance and peculiar efficacy which the High Church party attribute to the rite of baptism, make it desirable that some mention should be made of a mode of administering it, which is just now occupying the legal, medical, and political journals in Belgium. Several cases have been made public where priests, acting under orders from the ecclesiastical authorities, have resorted to a barbarous mode of effecting by baptism the salvation of a child when the death of its mother has preceded its birth. One of these priests has been prosecuted on a charge of "violation de sépulture," which scarcely meets the case, as no burial had taken place, and he was acquitted on the ground that there is no law in the Belgian code that makes such acts punish-

able. It has been suggested that the priest might have been charged with "homicide by imprudence," as there was no medical certificate to prove that life was extinct, and therefore, that death was not hastened by the operation. A Christian minister running the risk of committing homicide in order to baptise an unborn child! It now becomes a question whether the chambers should not be called upon to pass a law forbidding the clergy to take upon themselves the performance of surgical operations of so very delicate a nature, which one might have supposed a sense of decency and of what is due to their office would have been sufficient to prevent their resorting to, except under compulsion.

The priests are understood to claim the sanction of canon law; but this appears doubtful, as it would be in contradiction to the Romish axiom, "Abhorret a sanguine ecclesia"; and to the decision of the Lateran Council inserted in the decretals of Gregory IX., "*Nec ullam chirurgiæ artem subdiaconus, diaconus vel sacerdos exerceat quæ adustionem vel incisionem inducit.*" It has, however, become a practice, justified by supposed necessity, for the Ritual of Cambay of 1707, the work of Fenelon, has the following: "*Si mater prægnans mortua fuerit extrahatur fœtus et baptizetur si vixerit.*"

To meet the difficulty arising out of this awkward collision of the rules of the church regarding baptism and infant salvation with what is justly considered the respect and protection due to the dying and the dead, many suggestions have been made. By some it is proposed to pass a law merely forbidding the profanation of corpses, but the medical profession object that at some future time, or under circumstances that might occur, so vague an interdiction might be applied to dissection or post-mortem examinations, &c., and afford an excuse for vexatious prosecutions. The *Art Médical* advocates such an addition as the following to the penal code: "No operation can be performed on a corpse by any but a medical man, or under his direction; and not until he shall have ascertained that death has taken place."

The president of the Cour de Cassation, in an article published in a law paper, recommends, as a satisfactory solution of the difficulty, the mode of baptism which received the hesitating approval of the Sorbonne in 1733, subject to the sanction of the bishop and the Pope; and supposing it to be an ascertained fact, of which the doctors appear to have been doubtful, that baptism could be thus really effected, this way of baptising (how-

ever revolting to English ideas of propriety) has at least the merit of not endangering the life of those who are induced to submit to it. It has in later years been prescribed by a prince bishop of Liège, in 1781, and according to the president of the Cour de Cassation, who cannot be accused of clerical tendencies, will conciliate the claims of humanity with what the priest regards as his duty. Were this suggestion acted upon by those in authority in the church, it would be unnecessary to frame a new law to meet the case.

What a sad mockery of the religion of Jesus Christ, thus to treat the solemn rite of admission into his Church! But a few years ago, who would have supposed it possible that members of the English clergy should go so far as many of them now do towards Rome, and, encountering only the timid remonstrances of their bishops, still retain their position in the Church of England. We hear constantly of some fresh innovation. Is it not possible that one day we may hear that English wives and mothers are called upon to submit to these absurd and revolting practices, as the result of a further development of the doctrine of baptismal regeneration?

While disbelief in all supernatural manifestations of God's power is becoming so prevalent, thanks to the writings of rationalists and infidels, it is surprising to see with what facility Roman Catholics of education allow themselves to be deceived by pretended miracles, and to give credit to the most absurd stories. We have just had another instance of this at Bois d' Haine, a village near Charleroy, where a young girl of nineteen, stated to be a respectable hardworking person, and to have devoted herself nobly during the cholera in 1866, has assumed the character of an extatica, displaying on her person the stig-mats of the Passion. She was recovering from a long illness, and no doubt that, weak in body and in mind, she was easily persuaded to believe herself singled out by God as a recipient of extraordinary gifts. The miraculous visitation was soon noised abroad, and persons of all classes hastened to the spot to witness the phenomenon which took place with great regularity on Fridays only, while on other days the wounds were healed, their place being only marked by a kind of white swelling. The widow of General Lamoriciere and other persons of distinction are mentioned among the visitors, besides great numbers of the clergy, including the Bishop of Tournay, and the Archbishop of Malines, who

appointed a commission to inquire into the matter; what is the result of their labours is not yet known. A medical man was imprudently allowed to make an experiment which ought to have opened the eyes of serious persons to the kind of deception that is being practised. He tied up one of the arms, and having sealed the bandages, opened them on the following Friday, when, though the other four wounds were bleeding, this arm remained in a natural state. She has, nevertheless, been taken under the protection of the clergy, who now are alone admitted on Fridays to witness the miracle. The plate which used to be at her door to receive offerings has been removed, and she now begs that all gifts intended for her should be taken to the chapel of St. Hubert. But the so-called miracle is not without producing other fruits: it is only too readily confounded by the unbelieving multitude with those real miracles performed for a widely different purpose by our Lord and his Apostles.

Spain.

THE GOSPEL IN SPAIN.

YOUR readers will peruse with interest the following extracts from the letters of correspondents in Spain. They prove how wide open is the door for the Gospel in that country, and how many there are who are thirsting for the water of life. The revolution in Spain has so far been very successful, both as regards civil and religious liberty, and (as has been remarked by a gentleman in that land) "Changes which would have been the work of a century in other countries have been effected in a few days." But the future is extremely uncertain—there are not wanting some signs of reaction in the public mind—and thus it is doubly important that the present opportunity should be turned to the best account. The letters are dated Oct. 12:—

We entered Spain *viâ* Bayonne on the 7th, and on passing our luggage at the frontier Spanish custom house, I saw the first signs of the change that the late happy revolution had caused. I had a bag full of tracts and religious books in Spanish, and a parcel of Catechisms in the same language. "What have you there?" the searcher asked; "Books," I replied. He did not even ask me to open them. There were enough to have sent one out of Spain a dozen times over in days gone by: days I hope never to come back again. We made the acquaintance of a

Mr. —, a godly old Spaniard, spending the greater part of the day at his house. For twenty years, he told me, he had held no Christian communion with any brother. Rarely have I witnessed a more touching scene than when the old man of over seventy knelt down, and in faltering tones, and with eyes full of tears, repeated in Spanish the Lord's prayer. He is all alone in St. S—; he reads the Bible with his family, but none of them side thoroughly with him. He knew nothing of the religious movement in Spain, and great was his joy when he heard of what had passed, and was passing in Malaga, Seville, and elsewhere in his country.

We were at V— on the 10th, and were there joined by our dear friend C., who came in from Simancas. It seemed hard to leave V— without once more lifting up Jesus amongst them, and we said it must not be. We prayed, and then held a little council as to what we should do; "Let us go to the university and distribute tracts to the students," carried the day, and we went. We found the students, commenced distributing, and in a few moments had a crowd round us, who soon took all we had; others came up eagerly asking for some also. At night Mr. C. and I went to the Templo de la Libertad, late the Church of the Jesuits, where public meetings are held on political subjects every night. There would be some 250 to 300 people present, principally of the middle class, with a fair sprinkling of artisans; perfect order is kept, and the behaviour is wonderful, no pushing, no jostling such as would be the case in a free discussion in England.

We reached M— late on the night of the 11th, and to-day made our first tour of exploration. There is no time to be lost, we must work while we can, the reaction is setting in here, and efforts must be made to turn it back; we are all agreed on what is our duty: to work prudently, but vigorously; there are times when timidity is a crime, and excessive prudence folly.

Writing at the last moment for the post, I can give no explanation of the state of the popular mind at M—. As one fact only, it was striking to see yesterday in the open Puerta del Sol, a crowd around a table, appending their signatures to a petition in favour of *religious liberty*. Then, friends should also know, that a like petition is being signed *against* the same. So public discussion happily goes on, instead of stagnation. And a journal just out publishes a strong letter in a Protestant sense, signed (they say) by 20,000 individuals, of whom they purpose giving the names

in their successive numbers. We are very anxious to commence a public service on Sunday, and we have but short time to find a locality. . . .

Leeds, November 23.

S. S.

Italy.

GAVAZZI'S LAST TWO YEARS' WORK IN ITALY.

THE number of sermons and lectures he has been enabled to deliver is something wonderful, especially when it is remembered that on two occasions several weeks were occupied with the care of the wounded, that much time has been consumed in journeying from place to place, in making arrangements, sometimes frustrated, for holding meetings in various cities, and in fruitless endeavours to meet deceitful proposals for discussions with the Roman Catholic bishops and priests; and he has laboured with his pen as well as with his voice, having during the last two years published eight valuable pamphlets, and written several dozens of important letters in Italian newspapers on subjects connected with his mission. As nearly as can be ascertained, he has preached and lectured in Venice 79 times, in Leghorn 46, in Milan 22, in Guastalla 26, in Florence 15, in Lucca 12, as well as repeatedly in Pistoia, Como, Verona, Padua, Mira, &c. &c. And his discourses are not short essays, quietly read in twenty or thirty minutes to a regular congregation, but orations in which the speaker's whole nature—body, soul, and spirit—is earnestly engaged, frequently occupying nearly two hours, and delivered in the midst of excessive heat to immense and excited crowds. There is, probably, no preacher in Italy who, in the same period, has been listened to by half the same number of persons. His varied natural qualifications for the work, elevated and sanctified by the grace of God, give him advantages not possessed by any other living preacher, and place him foremost in the van of Italian evangelists.—*Christian Work in Italy.*

Turkey.

THE GREEK PATRIARCH AND THE POPE.

THE *Turquie* gives a long account of an interview which took place at Constantinople, on the 17th October, between the Greek Patriarch and four envoys from the Pope, who had been charged by his Holiness to present to the Patriarch a letter of invitation to the oecumenical council, to be held in Rome in December, 1869. The envoys

were very cordially received, and one of them at once produced the letter, richly bound in pamphlet form, and stated its purport in a few brief words. The Patriarch did not take the letter, but motioned the speaker to put it down. He then explained at some length the reasons why he could not accept the invitation. He had already, he said, been made acquainted by the newspapers with the principles expressed in the letter of convocation; and as they were diametrically opposed to those of the orthodox Eastern church, it was with sincere sorrow that he was unable to subscribe to them. Already, in 1848, his Holiness had sent a similar invitation, and the Eastern church had met it by an encyclical, explaining how widely its principles differed from those of Rome; and this explanation had greatly afflicted his Holiness, as his reply sufficiently indicated. "As, moreover, his Holiness does not seem to have deviated from his principles," added the Patriarch, "and we on our side, thanks be to God, have not deviated from ours, we have as little desire to vainly cause him fresh sorrow as to open old sores." A discussion then followed, in which the Patriarch maintained that it was not the Greek Church, but the Roman Church, which had departed from apostolical doctrine, and denied the right of the Pope even to summon an oecumenical council on his own authority. At the conclusion of the interview the invitation was handed back to the papal envoys, who thereupon took their leave. The report in the *Turquie* professes to give the words of the speakers exactly as they were uttered; and the *Nord* says it has every reason to believe that the report is accurate.

The *Boston Missionary Herald* gives this illustration of an earnest missionary spirit developed among the native Christians in Eastern Turkey:

"In the early part of the winter, a society of about a dozen members was formed from the poorer and humble part of the congregation. One of the members is the man who has the care of our stable; and as there seemed to be no suitable place in any of their houses for their weekly meetings, they have been held in the stable, in the part appropriated to the chopped straw which the horses eat. They chose, as a field of labour for themselves, three or four small villages to the north of the city, which had been mostly neglected. In their weekly meetings, each one contributes a small sum of money, chiefly to help the poor to purchase Bibles and Testaments.

From this fund they contributed about thirty volumes, mostly Testaments, and sent by the new Moosh helpers, for the villages on the Moosh plain. The chief object of their meetings is to pray together and make plans for the coming Sabbath. The villages which they visit are five or six miles distant. Almost every Sabbath, several of these men go out to these places, to read the Bible and talk and pray with the ignorant people. The ignorance in these villages is even worse than in the villages on the plain. As they go, they always stop and pray by the wayside; sometimes three or four times. There was at first a good deal of opposition, but this has gradually worn away, so that now they generally receive a very cordial welcome. They avoid all discussions; they know nothing but Christ and Him crucified; if they are beaten and persecuted, they receive it with all meekness. One of the men is blind, and another is nearly so. They have done and are doing a good and most cheering work. The plan was one of their own forming. We did not even know of it till after it had been in operation several weeks. It has often occurred to me that if all American Christians, who have so much more intelligence and so many more facilities for labour, were to be equally zealous, we should not much longer hear of 'unevangelised districts' in the very proximity of evangelical churches."

The Protestants of Mardin, in Eastern Turkey, have lately suffered severely from the malign influence of a new papal patriarch. They were imprisoned on a false charge, shockingly beaten for refusing to pay unjust exactions, compelled to do the hardest and dirtiest work, each man committed to two brutal soldiers. Old men, long unused to labour, were loaded with stones and water till they fell in the streets, and then unmercifully beaten. Finally, they were released from confinement on payment of an exaction of 20,000 piastres.—*New York Independent*.

India.

THE ZENANA WORK.

THE Rev. J. E. Payne, of Calcutta, speaks with delight of what the zenana missionaries are doing. Some European ladies, who lately commenced to visit Hindoos and Mahomedans at Allahabad, "found the women very ready to receive them, and also to learn to read and to do fancy work." At Agra, "there is apparently a

desire for social improvement, or at least a wish to learn more of, and associate more with, Europeans." In Bengal, more has been done for the zenana, and the desire for improvement is still more evident than in the north-west. At Dacca, "in former years, no one would allow a missionary's wife to enter their female apartments; now there is free access everywhere." At Berhampore, "the ladies learn fancy work, read in Bengali, and show more or less interest in subjects of a religious character." At Midnapore, "some of the zenana women, there is reason to believe, have a strong desire for improvement." Hopeful as all this is, Calcutta and its neighbourhood afford yet more cheering news. One authority in Calcutta says: "The native ladies are in general eager for instruction in needlework: less so for book-learning. They are willing to pay large fees for competent teachers." Another says: "In all the houses where we visit, the ladies are most deeply anxious for social improvement; and in most for religious improvement also. Quite a large number of our zenana ladies have been brought by their husbands, at different times, to spend the evening with us." Another says: "I must tell you a little about a house that I was truly grieved to be denied entrance to, where I had one pupil only; but she was so intelligent, and seemed so glad of religious instruction, that it seemed like sowing seed in good ground." Another says: "From conversations that have been reported to me, I should incline to the belief that some of them are feeling after the truth." Another says: "I cannot mention any cases of baptism in the zenanas, but I feel sure that there are two or three who have sought and found our precious Saviour." Another says: "In No. 1 English spelling-book our Lord is represented in a picture bearing his cross. One of the ladies asked me, 'Who is this?' I explained. 'Yes,' she said, 'I know all about Him;' and at my request she went on to relate of his birth, sufferings, death, burial, resurrection, and ascension. I asked her how she acquired this history. She replied, 'From a Bengali Bible lent me by a lad who was studying in the Bhowanipore Institution, but he has taken it away from me.'" This will suffice to show that a day of change is dawning upon the benighted zenana. The zenanas thus present an attractive sphere for Gospel efforts. A missionary says: "European ladies who have a competent knowledge of Bengali are alone likely to do much good. With such, fees may be got to such an

extent that, with a grant-in-aid, the mission becomes almost self-supporting. Bible instruction is not insisted upon in any zenana. In one of the best zenanas it was given daily by the desire of the Babu. Several of the ladies have been asking for Bengali Bibles." . . . The blessed fruits of the Spirit are brought forth.

MISSIONARY RESULTS.

The well-known writer who signs himself "Carleton" has a letter from Calcutta in the *Boston Journal* for August 25, respecting the results of missionary operations in India, which is of much value. Space can be found here for a few extracts only.

"Missionaries are humbugs," said a red-faced beef-eating surgeon of the Indian army, on board the steamer from Suez; 'India would be much better off without them.' 'The missionaries have not accomplished much; the money sent out for their support is all thrown away,' said another surgeon, for we had several on board.

"Per contra. 'There are some very fine men among them,' said the captain of the steamer, 'and they have done a great deal of good.'

"Facts and figures are better than opinions, and very much better than prejudices. The census returns for India give the number of native Christians connected with Protestant churches at about 200,000—all the result of missionary effort. That is only one feature; for the census does not give the great number of children acquiring an education in missionary schools, which are acknowledged to be far superior to the government schools. The census does not give the facts in regard to the moral influence which has gone out from the missionary schools, but it is so great that army officers cannot now, as in former times, have nautch girls to dance for them, except in those districts where there are no missionaries.

"The missionaries in India have had great obstacles in their way. The time was when there were no European women in India, and officers and soldiers, from Lord Clive down to the buglers of the regiments, had native mistresses. Englishmen were Christians in the estimation of the Hindoos; they were beef-eaters; they drank strong drink, and a great deal of it. Beef-eating is an abomination to the worshippers of sacred bulls, and according to the Shasters hard drinkers will find it hard work in getting into Paradise. Hindoo artists picture a Christian as an Eng-

lishman seated at a table, eating roast beef and drinking brandy, with an arm round the waist of a nautch girl.

"The missionaries came upon the moral battlefield with idolatry, ignorance, degradation, hatred of the English name, and these false, distorted notions of Christianity, on the part of the natives, against them; also the hostility of a large portion of the English army, rank and file, especially rank. But there were some godly men in the army. European women came and the battle began, and this is the victory so far—in round numbers, 200,000 church members."

Statements are made, at some length, respecting the condition of native women in India; the change of feeling now found, and rapidly increasing, among educated Hindoos, in favour of the education of women: the good work which is being done in this direction by English organisations for their education, and especially by the agents of the American Women's Union Missionary Society.

Parkerism in India.—At the close of his letter, "Carleton" states: "The Baboos (wealthy princes, merchants, &c.) have given up idols and the Shasters, and have for themselves accepted Theodore Parker. Some are Pantheists, others Deists. I am informed by those who are intimate with the educated Hindoos, that no modern writings have exercised a greater influence than those of Theodore Parker. It involves no loss of caste to believe in him; but to become a Christian, to attend church, and receive the right of baptism, to believe in Jesus as a Saviour, is to become an apostate—unclean and impure. No man can become a Christian without being cast off by his dearest friends; wife, children, father, mother, all hate and curse him; but no such consequences follow when idols and Shasters are rejected and the theology of Mr. Parker is accepted instead. I merely state the fact, leaving it for others to draw whatever conclusions they may arrive at from such phenomena.

"I have not space in this letter to speak of missionary agencies, of what government is doing, nor of what the natives themselves are doing in the matter of education; but it is evident to the most casual observer that the country is making great progress, and that for the two hundred millions of this land, truly it may be said, 'The morning light is breaking.'"—*Boston Missionary Herald.*

China.

THE MEDICAL MISSION AT PEKING.

THE sixth annual report of the Peking Hospital, in connection with the London Missionary Society, under the care of John Dudgeon, M.D., opens with an acknowledgment of the services of the Rev. W. H. Collins, M.R.C.S., during the last three months of the year, when Dr. Dudgeon was laid aside by sickness, occasioned (as we learn from others) by his unremitting attention both to foreign and Chinese patients, at a time when typhus fever was prevalent.

Diphtheria (a disease very seldom noticed in the south of China) again raged in Peking during the first quarter of the year. A gargle of lunar caustic and chloride of calcium has been found so useful in treating this complaint that it is pronounced "invaluable."

The dispensary in the Chinese city was attended twelve days in each month—917 patients, of whom 392 were women, being prescribed for. It is proposed to purchase a Buddhist temple for a dispensary and chapel. It would indeed be a happy change to turn out the useless idols, and fill up their places with tinctures, pills and plaisters, for the physical healing of the people; and with the word of God for their spiritual renovation. We hope the good doctor will succeed in his design.

Preaching was regularly maintained by two Chinese preachers during the year, the Rev. W. C. Burns also assisting during the first six months. Rev. Mr. Edkins reports twenty-three adults and six children baptised at the hospital chapel.

Opium-smoking is declared to be "the barrier to all progress, spiritual as well as temporal." It is pronounced "the greatest of all the difficulties to be overcome in the resurrection and renovation of China." The doctor further says: "If this stumbling-block were removed out of the way, it is impossible to predict what a glorious future lies before this country to the missionary, philanthropist and merchant; but until this is done, little or nothing is done to purpose. This is what all Christians and philanthropists have to strive against. In the long run it will prove detrimental to commerce and industry—it will defeat the ends of commerce, and will prove a short-sighted, unwise and suicidal policy. The importation of the drug must be prohibited and prevented. Weaning or enticing the smoker once and for ever from his inveterate habit seems impossible to human effort." We believe these to be "words of truth and soberness," and—chimeri-

cal as it may seem to some—we believe the day will come when our leading merchants, acting in accordance with the interests of trade no less than the dictates of philanthropy, will join in asking for a total prohibition of the ruinous traffic.

The total number of new cases treated at the hospital during the year was 5,722; and the total aggregate prescribed for 20,816. Of these 1,993 were women and children. The number of surgical cases was 1,022; skin affections, 1,132; eye diseases, 371. Of the skin diseases, scabies of course holds the prominent place, the number of cases being 979. Conjunctivitis is the most common form of eye disease, there being 139 cases. Of dyspepsia there were 335 cases; cough and asthma, 304; ulcers, 245; abscesses, 202; throat affections, 181; syphilis, 152; neuralgia, 146; diarrhoea, 124; opium-smoking, 124.

Short notes of interesting surgical cases are given. Any one who has a taste for the horrible is recommended to peruse this part of the report. He will be fortunate if he does not dream of eyes blinded by powder explosions, legs broken by upsetting carts, arms scalded by boiling water, men blown dead by storms of dust, and mutilated in all horrible, indescribable and to "ears polite" unmentionable ways. Surely the physician's profession is by no means an enviable one; and there is nothing more Christ-like in the missionary work than the kind attention given by medical missionaries to the cure of all the loathsome diseases with which this sin-cursed people are afflicted. As of old, "the sick are healed," and frequently we may hope "the devils are cast out" also.

As an appendix to the report we have, first, a table of thermometrical observations for the year. From this it appears that the highest point reached was 124 deg., on the 8th of July, and the lowest 1 deg., on the night of the 15th of January. It is to be observed, however, that the maximum at night was only 81 deg., and that even in July the thermometer sometimes fell to 60 deg. at night. The average of the day observations in July was 95 deg., which is higher than at Foochow. On the 10th of June, thermometer 100 deg., there was thunder and hailstones, with one-eighth inch of rain. The sun was darkened by the dense yellow sand atmosphere.

Secondly, we have a statement of the receipts and expenses of the year, from which it appears that the former amounted to 282.12 taels, and the latter to 272.76 taels. This seems a very small amount for carrying on so great a work, but we presume there was a good stock of medicines on

hand, as only 36.44 taels were expended on that account during the year.

As a fitting conclusion, we have copies of three of the tablets erected by patients in gratitude for their recovery. The main inscriptions on these are translated, "A marvellously strange able hand," "the English Physician, the Nation's Healer," "When life was ebbing, new life was added."—*The Chinese Recorder and Missionary Journal* (published at Foochow).

"Notes and Queries on China and Japan" gives statistical information regarding Roman Catholic missions in China. There are five prefects apostolic and nineteen bishops. Under each of the latter a certain number of European missionaries—never less than four, and sometimes over twenty—are placed. The number of Christians in each mission varies from 2,000 up to 70,000. Each mission has a separate college, with schools and orphanages in abundance. The most important institution is a college at Sika-wi, near Shanghai, attended by nearly 300 pupils; who are taught literature, the fine arts, and trades. Some of the pupils have even received degrees in Peking. Several of the missions have printing-offices attached. Educational and theological works, including the Gospels and other portions of the Scriptures, with annotations, have been published in the vernacular. There are also eight establishments of Sisters of Charity in China. It is a pity that the statistics of the Romish form of Christianity in heathen countries are so vague and unreliable. We learn nothing accurate from this, except that there are twenty-four chief mission stations of the Roman Catholic Church in China. Four of them are in Thibet, Corea, Manchuria, and Mongolia.—*New York Independent*.

New Zealand.

THE following letter from the Bishop of Waiapu to the Rev. E. F. E. Hankinson, an English clergyman, who was on a visit to the colony of New Zealand, gives a short and clear account of the spiritual state of the district under his supervision:—

Your first query is, "What is my opinion of the present state and prospects of the Church Missionary Society's operations, (a) as to the openness of natives to missionary influence? (b) as to the way in which the work is likely to be performed?"

To these questions I reply, that along the east coast, from Waiapu to Wairoa, the natives are open to missionary influence, and receive the ministrations of their pastors, though in many cases there remains a sullen indifference and carelessness into which they had fallen at the time of their relapse. The only course to be followed is that of a patient perseverance in the ministration of the word of God and prayer. Among the tribes which took the side of the government, as in the province of Hawkes Bay, at Mohaka, and in parts of Wairoa, Poverty Bay, and Waiapu, religious worship is kept up as formerly.

2. The state of the natives in relation to (a) the Hauhau superstition? In other parts of the diocese the Hauhau superstition may be said to have died out, though the pernicious effects still remain, showing themselves in a careless indifference to instruction. In the interior, at Ruatahuna, there is not an opening as yet, because that part of the country is still in a disturbed state, and no teacher, either English or native, could with safety present himself among them. Along the Bay of Plenty, on the Tauranga, the declension of the natives has been more painfully marked.

(b) "In relation to the white population generally?" The disposition towards the white population seems to follow the course they take in their Christian profession. A hostile feeling towards the English appears to connect itself with casting off their religious profession.

(c) "The quality of the religion of those natives who have remained firm?" Their religion is too much assimilated to that of our countrymen. There is a general attention to the regular services, but the religion is not of that spiritual character which is desirable.

3. "The condition and prospects of the native teachers, ordained or probationary?" The ordained native clergymen are good and exemplary men, and it is to them, under the blessing of God, we have to look for a revival of the work. They are all in the receipt of a small stipend, principally provided from endowment funds collected by the natives. A suspension of the preparation of teachers as candidates for ordination has taken place in consequence of the government not recognising the principle of contributing to the support of more natives who are preparing as candidates for ordination, and to the absence of assistance to repair the losses incurred at Poverty Bay.

4. "The native Church Fund?" The native Endowment Fund amounts to £3,269 14s. 6d., including £589 11s. 9d. for the Bishopric Endowment Fund, and £930 given by the Church Missionary Society. The whole proceeds from these different sources are for the present devoted to the support of the native clergymen.—*Church Missionary Record*.

New Caledonia and the Loyalty Islands.

THE island of New Caledonia and the adjacent group of the Loyalty Islands lie at the western extremity of Polynesia, at a distance of nearly 5,000 miles from the Tuamotu Islands, which are outposts of the Tahitian Mission of the society, and which spread over a large area at the extreme eastern limit of the vast archipelago of the South Pacific Ocean. In the year 1774, Captain Cook, after completing a survey of the New Hebrides Islands, sailed in a S.W. direction, and on the 4th of September sighted high land, which formed a promontory on the north side of the island of New Caledonia.

This island, which is, with the exception of New Zealand, the largest in Polynesia, is about 30 miles broad, and 250 long, stretching out in a N.W. direction, like the Loyalty, the New Hebrides, the Solomon, and other groups in Western Polynesia. Lofty ridges of granitic rock, varying from 2,000 to 6,000 feet in height, extend along the centre of the island through its whole length, while the coast on all sides is surrounded by a coral reef, which, by its distance from the shore, forms a continuous channel round the island broad enough to allow the largest ships to enter. The continuance of this reef almost connects the south-east end of the island with the Isle of Pines. The principal ports are Balade, near the north-western extremity, and Port-aux-France, on the south-east side. The latter port, prior to the occupation of the island by the French, was called Port St. Vincent.

The Loyalty Group, the principal islands of which are Maré or Nengone, Lifu, and Uea, extend along the north-eastern side of New Caledonia, in a parallel line to that island, at a distance of about 45 miles. In structure these islands differ from the large adjacent island of New Caledonia, they being low, flat, coral islands, the north-western extremity of the group being apparently still submerged, and forming a prolonged line of dangerous reefs.

The Rev. A. W. Murray gives the following information respecting the inhabitants of New Caledonia and the Loyalty Islands:—"It seems clear from the account given by Cook, and also from the accounts of our teachers who were in New Caledonia, that not only do the natives of that island differ from those of the New Hebrides and other Polynesian races, but that there is considerable variety among themselves. The language which is spoken in the more westerly part is widely different from that found in the east end and in the smaller islands. Thus it seems probable that there are at least two different races on the group; not at all an unlikely thing, considering the extent of the main island. The natives with whom we have had intercourse—comprising those of Lifu, Maré, the Isle of Pines, and the east end of the large island—are a fine race of people. They are rather above the average height, strong and well proportioned, and their countenances are generally good and agreeable. They seem to have no affinity whatever to the Malay race, and about as little to other tribes of Western Polynesia. On the island of Uea two distinct races are found, the one allied to the Eastern Polynesian tribes, the other to those of the West.

"Throughout the New Hebrides, and many other islands and groups of the Pacific, the chiefs are very numerous, and possess very little authority. Here the case is different, at least as regards the smaller islands of the group. On the Isle of Pines there is, or was, only one chief, whose authority was absolute. On Lifu there are two, and the same number on Maré; and these, with a few counsellors, rule their respective islands." On this point Dr. Turner supplies the following information respecting Uea:—"The population are divided into two parties—the one under a king named Pasil, and six tribal chiefs, and the other under King Whenegay and seven tribal chiefs. These two parties keep up two distinct dialects, but understand each other."

With a view to the evangelisation of New Caledonia, an arrangement was made between Mr. Williams, on the part of the London Missionary Society, and the United Secession Church in Scotland, in which it was agreed that the London Missionary Society should make the first effort to open the way by means of native agency, after which the United Secession Church would send out missionaries to take up the work thus commenced. The death of Mr. Williams prevented his carrying this plan into execution. About five

months after Mr. Williams had been called to his rest, on the 17th of April, 1840, the *Camden* called at the island, having on board the Rev. Thomas Heath and a number of native teachers. Every effort was made to induce the people to receive Christian teachers among them, but without success. In April, 1841, further attempts were made, and with more favourable results. The Rev. A. W. Murray, who took an active part on this occasion, thus refers to this visit :—"We had visited the Isle of Pines, and had induced a young man, a native of New Caledonia, whom we found there, to accompany us. We took also one of the teachers from the Isle of Pines to assist in our important and difficult work. Matuku, the chief of the Isle of Pines, from motives of jealousy, no doubt, threw every obstacle he could in our way. We were not to be diverted from our purpose ; so, having the guide and the teacher on board, we sailed for New Caledonia on the 14th of April, 1841. Towards evening of the same day we were abreast of the part of the island to which our guide belonged, and where lived parties who had been to the Isle of Pines. As we drew near the shore, large numbers were seen collected on the beach. After some hesitancy they waded out one after another towards the reef, and in a short time we were surrounded by a large number of noisy visitors, all eager to get into the boat. Happily, among those who swam out to us, was the very man of whom we were in search—the son of the chief of the district off which we were, who had been to the Isle of Pines, and had had intercourse with the teachers. We got him into the boat, and after a great deal of coaxing and giving little presents, we succeeded in getting the number in the boat reduced to three or four, and returned to the ship.

"The following morning we found Nathotha, the chief. He accompanied us on board. Our object was explained to him. He expressed his willingness to receive the teachers, and engaged to protect them. All being arranged, the teachers and their property were landed. A large and rather tumultuous crowd were assembled on the beach when they landed. All seemed much pleased, and the reception of the teachers was all we could expect under the circumstances."

In August, 1843, the *Camden* again visited the island. It was then found that one of the teachers left there in 1841 had died, and that the other had been joined by a teacher from the Isle of Pines, and that the work had made on the whole encouraging progress. Another and a very efficient

teacher from Rarotonga was at that time left upon the island. In 1845 the Rev. A. W. Murray and Rev. G. Turner visited the island in the *John Williams*. They soon learned the painful intelligence that one of the three teachers had died since the last visit of the missionary ship, and that the other two had passed through very great trials, and been exposed to the most serious peril. The chief of the Isle of Pines had murdered the teachers on that island, and had sought the destruction of those on the neighbouring islands. The chiefs of Maré and Lifu, who were not politically subject to the chief of the Isle of Pines, positively refused to kill their teachers ; but New Caledonia was more closely related to this enemy of the Gospel. Nathotha, the chief in New Caledonia, who had engaged to protect the teachers, though not distinctly refusing to comply with the command of his superior, failed to regard the cruel injunction. The sons of the hostile chief, with others, were sent from the Isle of Pines to carry his order into effect ; but the hand of Providence shielded the teachers in a most remarkable manner. It was shortly after this that Messrs. Murray and Turner visited the island. After hearing of the imminent dangers to which the teachers had been exposed, and finding that one of the two was anxious to return to Sannoa, it was deemed inexpedient to leave the other teacher alone upon the island. Both of the teachers were therefore removed. Since the year 1845 no favourable opportunity for the reintroduction of native teachers into the island has been found ; and, in 1853, an obstacle of a new kind arose, which, up to the present time, has prevented the reoccupation of this important field.

In that year the French government assumed authority over the island, and in 1864 extended their claim of sovereignty to the neighbouring group of the Loyalty Islands. When the French government took possession of these islands there were neither missionaries nor native teachers connected with the London Missionary Society in New Caledonia, and the French authorities there still prohibit the resumption of Christian work in that land by the society. In May last a memorial from the Evangelical Alliance was presented to the Emperor of the French, with a view to obtain his permission that missionaries and native teachers should carry on the work of a Protestant Christian mission in New Caledonia. His Majesty, in reply, assured the secretary that the same religious liberty which prevailed in France would be extended throughout the French depen-

dencies. It is therefore hoped that in a short time it will be practicable to re-enter upon that large and important island. The directors are now maturing plans for reopening the mission, as soon as all political hindrance is removed.—*Chronicle of the London Missionary Society.*

Micronesia.

STATISTICS, says the *Missionary Herald*, have been sent from Honolulu, respecting the Micronesian and the Marquesas Islands churches. The number received by profession last year was, in Micronesia, 97, at the Marquesas Islands, 47. The deaths in Micronesia were 24; excommunications, 8; members now in regular standing, 445. The contributions to religious objects, including the amount paid for books, were 459.33. dols. Of this, 149.49 dols. were to the Hawaiian Board, and 115.59 dols. to the American Board. At the Marquesas Islands the contributions reported are only for church building, 130 dols.

Zulu Mission.

SOUTH-EASTERN AFRICA, NEAR PORT NATAL—
GENERAL LETTER FROM THE AMERICAN MISSION,
JUNE 6, 1868.

THIS letter was written at Umvoti, where the mission was convened for its annual meeting, and presents a general view of the mission work for the previous year. The meeting commenced on Wednesday evening, June 3, and was to close Sabbath evening, June 7. There was "preaching in the chapel every evening, by a missionary, to large audiences. During the day and evening of the first three days, the mission held its business sessions. The ladies and children of the mission also held several interesting meetings by themselves during the time. These were prayer meetings, the mother's meeting, and the children's missionary meeting." The meeting, as a whole was "pleasant and refreshing."

"Our prospects of success in the work which we have been sent here to accomplish have never appeared brighter than at present, if we take into view the whole field. At every station there is encouragement. In 1851 there were 166 church members reported, in 1861 there were 283, in 1866, 365; and now, in 1868, there are 448 enrolled on our books, not including those who have died. To these we may add candidates for admission, and others who give evidence of interest in the truth.

"The number of people within a radius of three

miles from each of our stations varies from 500 to 3,000, making an aggregate of about 10,000 persons. Adding to these the people around the four stations where our native missionaries labour—2,000, and we have 12,000 people near enough to attend easily on preaching. On dividing the number by our average Sabbath congregations—1,356, it will appear that we gather more than one-tenth of this population regularly, every Sabbath. Besides this, our influence as a mission is strongly felt over about twice or thrice the area above mentioned, and over at least three times that number of people. We probably exert a direct influence on more than one-eighth of the population of the colony, and our books influence a much larger portion of the natives."—*Missionary Herald.*

Madagascar.

DR. MULLENS, secretary of the London Missionary Society, at a thanksgiving meeting on account of the recent progress in Madagascar, made the following statement as reported in the *Chronicle of the London Missionary Society*:—

In former years restrictions were laid on the missionaries in reference to journeys into the country far removed from the seat of government. In Fianarantsoa in the Betsileo country, to the south of Antananarivo, two Christian churches have existed for some time in connection with this society, but until now the missionaries have not felt themselves at liberty to extend their visits to this place. Since the accession of the present queen, the prime minister has given to the missionary a letter of introduction to the governor of the city, and two of their number are now on a visit to Fianarantsoa.

There are many villages where there are no Christians, and the Gospel is almost unknown. There is a village through which Mr. G. Cousins is in the habit of passing on his way to meet a class at Ambohimanga. About three months ago he was deeply impressed with the duty of preaching to the people of this village. He therefore made an arrangement with the people from the three churches who were present at the class, to go with him, on his next visit, to preach in this large village. They accordingly went. When they came to the centre of the village they told the people that they had come to preach the Gospel to them, and all the leading people at once consented. Several addresses were delivered and books distributed.

At the close of the service Mr. Cousins told the people that they wished to build a chapel there, and to send preachers to teach them. They asked for a fortnight to consider the matter. At the end of that time they not only agreed, but pointed out a site for the chapel, and also said that they themselves would help to build it, and that they wished it to be of a large size. A temporary rush building has been put up, and after the rainy season it was designed to erect a substantial chapel.

With larger congregations attending public worship, and a wider field opening for missionary effort, comes a pressing need for paying increased attention to the education and training of a native agency. In former days, the number of native Christians who took part in the services was unusually large. Many, however, becoming conscious of their want of capacity to be the teachers of others, withdrew into the ranks of the hearers. Still, among those who are native pastors—and they form a large number—while there is much genuine piety, zeal, and desire for knowledge, there is also the need of systematic mental training. The directors are, therefore, urging upon the missionaries the formation of a theological class, by which this important end may be gained.

The priests and diviners, in their long and repressive reign over the minds and customs of native society in Madagascar, had secured the continuance in force of the old and obstructive law which prohibited the erection of brick and stone buildings in Antananarivo. With the dismissal of the idols from the capital, the power of the priests and diviners has been broken, and the permission to build in brick and stone is likely, before long, to produce a great change in the appearance of the city. Now wood is rapidly giving place to more substantial materials. The repeal of this law renders a change desirable in the plan of the directors with respect to the fourth Memorial Church. Recognising the great importance of the city churches under the direct charge of the missionaries, the directors would wish them to be well provided with suitable places of worship. And as various friends of the society have aided in the erection of excellent buildings on the north and north-west of the city, they are anxious to see the two congregations, so prosperous under the care of Mr. Jukes on the east side, accommodated equally well. This will require £500. They are anxious, also, that their fourth Memorial Church shall, like its companions (if practicable), be of stone. If these plans can be carried into effect, in the end there

will be in the capital nine handsome churches, containing not less than 10,000 persons in their congregations. Similar aid is also required for the villages. For the accomplishment of these ends a sum of £2,500 is needed, in addition to the small balance now being expended on the Memorial Churches. While, therefore, the directors make no special appeal for this sum, they cannot but indicate to their constituents the way in which the mission may be effectually assisted at the present time. Except in the case of the four Memorial Churches, all the help of the society is given in the form of a grant-in-aid, and is so applied as to stimulate and call forth the efforts of the congregations themselves.

Looking at the remarkable circumstances of the Madagascar mission at the present time, there may be distinctly seen an answer to the many prayers which for more than forty years have been offered on behalf of the native church in that island, an answer which should call forth from all the people of God expressions of devout gratitude, and should also stimulate to prayer that the Christians in Madagascar may, by increase of grace, be made faithful unto all good works, and that as they were preserved in the dark days of persecution, so now they may be kept from the special dangers to which prosperity exposes them.

United States.

IN the October number of the *Christian World*, the American and Foreign Christian Union announces its enlarged programme of work. The plan contains the following provision concerning Mexico:—

“From the best authority we learn that a large number of educated men in the city of Mexico and adjacent places are ready to establish a reformed worship, if they may but rely upon our countenance and support. Through their representatives in New York they say, ‘Send us a man whom you and we can trust, and we will openly avow our religious sentiments.’ This call has been so loud and long, that our dear brother Riley, notwithstanding his most important work among the Spanish residents of New York, has felt constrained to listen. We desire to commence no feeble enterprise, but one equal to the demands. Hitherto this society’s work in Mexico has rested on the shoulders of that heroic woman, Miss Rankin. But she has never carried her labours beyond the region of Monterey. Let us now establish, at the capital city

itself, a mission, which shall be the heart of our Spanish American work."

The Rev. Dr. McCosh has landed in America, and commenced his labours as President of Princeton College. The inaugural ceremony took place on the 27th Oct., and the ceremonial was a most impressive and imposing one. Special trains ran from New York and Philadelphia, returning after the levée in the evening. The students had a grand illumination, promenade concert, and other celebrations. The *New York Times*, in speaking of his reception at that port, and his arrival at Princeton says:—"The doctor and his family were met at the dock by a delegation of gentlemen of this city, prominent among whom were the Hon. John A. Stewart, President of the United States Trust Company, and Rev. Dr. Hall, the eloquent divine. After being entertained at the Astor House, Dr. McCosh was escorted to Princeton, where he was met at the station by the faculties and students of the Theological Seminary and College, and the citizens of the town *en masse*. After being conducted to the Presidential mansion, the home of so many great men now at rest, he was obliged to come forth and address the enthusiastic throng of undergraduates and others who crowded about the door. He stood in the hollow square, into which the assemblage formed without any preconceived arrangement, and spoke with great eloquence, and in a manner entirely appropriate to the occasion, while the enthusiasm of the undergraduates and the theological students and the citizens knew no bounds."

SUGGESTIONS AND REPLIES.

A JEWISH MISSION CHURCH.

DURING the last twenty-five years it has been the aim of my life to lead Jews to their King, and to stir up the interest of Christians in the people of that King. It has been done by writing and speaking, working for and among them, and more especially by opening up unto them the Scriptures as far as God enabled me so to do. I do not intend to enlarge at present on the position and blessing God has vouchsafed to the *Jews' and Children's Home*, as we hope shortly to publish our annual report. This much, however, I may say, that *five* of the inmates have this year confessed Jesus as their Messiah, several earnest inquirers are preparing for baptism, and *all* that have found there the Saviour walk worthy of their high calling.

Last July I received a noble gift of £1,000, for the purchase of a house for the *Home*. I have not yet made the purchase, for I felt at once that the *Home* would be incomplete unless we connect with it a *place of worship*. The young men, the children, and the various inquirers must have an opportunity of worshipping God in public. We need a place where we may, in the spirit of Paul, become unto the Jews as a Jew, and bring before them the claims of Jesus as the Messiah, taking into account their manners, habits, and, as far as possible, even their prejudices. We do want a place of our own, in order to lay before Christians the hope of Israel and the glory of their King, in connection with the restoration of the people to the land of promise. In a word, a place of worship pre-eminently devoted to the mission-work amongst God's ancient people, in all its bearings on the Jews, its influence on the church, and the glory of the Redeemer. This place is by God's help to be a testimony against Rome and its offspring and forerunner—*Ritualism*, and at the same time against *Rationalism*, and its cognate the so-called *Spiritualising*. It is not intended to promote the interests of any society or special denomination, nor to proclaim and maintain any human system, but we take our stand on the *Word of the Living God*, read in the light of Him that came as the Man of Sorrows, and is to come again in glory—the Head of the Church and the King of Israel. To prove to the Jew that the Messiah is the Christ, and to the Gentile that the Christ is the Messiah; in other words, to the Jew that, in becoming a Christian, he by faith acknowledges the Messiah, promised to and looked for by his fathers; and to the Gentile, that Christ is not a Greek but a Jew, so that the whole church is engrafted in the natural olive tree, which is Israel; to declare the *whole* counsel of God, to explain the *whole Bible* without regard of man-made distinction or time-honoured prejudices; to testify, modestly but manfully, against all errors and perversions of the truth, from whatever quarter they may arise, and at the same time to give the right hand of fellowship to *all* who love the appearing of the Lord Jesus in sincerity, is the noble work to be done in this church.

It is not a new thing to me. I have tried it at Amsterdam, and the Lord has countenanced it. A French theatre was bought, and changed into a house of prayer, and it proved a blessing to many Israelites, and to hundreds of Gentile Christians. In that house of God, *Matamoras* prayed,

and *Spurgeon* preached ; English, Italian, French, and German brethren proclaimed there the everlasting Gospel, and gave accounts of the Lord's doings in their respective countries, and it may truly be said, to God's honour, it was and still is a service of *light and life* in the capital of Holland. The work of love among Israel was the common ground, and beautiful and happy fruits were brought forth to the praise of the Saviour. What God did at Amsterdam, He can, and I trust He will, also do in London. *Two thousand pounds sterling* are required for a church and schoolroom, which are to adjoin the Jews' and Children's

Home, for which the money is in hand. I feel emboldened to ask the readers of *Christian Work* to help me, as this church is not to serve party, or even denominational purposes, but to promote the kingdom of Christ amongst Israel, still beloved for the Fathers' sake. All that believe with me, that Israel is yet destined to become a blessing to the church and to the world at large, will not refuse a helping hand in a work which is to prepare the way for the coming of the King in glory.

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LITERATURE.

CHESHUNT COLLEGE is one of the best known theological institutions for the education of Congregational ministers, though it is also open to others. It was established in 1768 by the Countess of Huntingdon. The Centenary Celebration* was taken advantage of for bringing together a number of the most distinguished Congregationalists as well as members of other churches. It was reported in the newspapers at the time, but here we have the addresses and papers in a compact volume, including that of the Dean of Canterbury, who gave an excellent and most catholic-spirited address on the occasion. The volume is not of mere denominational interest, but should be perused by all interested in collegiate education.

The writings of Savonarola have been till recent years comparatively little known. This† is one of the most valuable of them, translated from the original Latin, and showing a marvellously clear view both of Christian doctrine and Christian practice. The study of the Scriptures led him to the same great truths as the later reformers, which he expresses with wonderful power and distinctness. This book, even in the present day, furnishes a very able defence of Christianity. It manifests, too, a thoroughly chastened and enlightened Christian spirit. It will be read with much interest here, and we hope such works of the

great Italian will be sown broadcast in his own country.

The *Ecce Deus** of Dr. Parker has reached its third edition. It wisely does not attempt to reply to "Ecce Homo" in detail, but starts from the point of view of the divinity of Christ. It is, undoubtedly, most important to bring out his true humanity by which He can be best seen and understood by us. But the object of "Ecce Homo" is much more than this. It is an attempt to explain, as far as possible, everything by the mere humanity. This is impossible, and has a tendency to lead to Unitarianism or mysticism. If Christ was divine, the key of his life by which to unlock its mysteries, cannot be found except by starting with the idea of his two natures. The great doctrines of our faith, as the atonement by his cross and passion, his victory over the grave, his ascension to the right hand of power, and even the reality of his miracles, all depend upon his being divine as well as human. Dr. Parker has seen this, and brought out from it a very different view of the life of Christ from that of "Ecce Homo." This has generally been done well, but there are some parts, especially the chapter on the Cross of Christ, where we would wish to see more doctrinal distinctness. He says the cross was "a satisfaction to the spirit of justice alike in God and man." This may be in a sense true, but as God is the author and defender of the eternal laws of justice, it was truly a

* Centenary Celebration of Cheshunt College, 23th June, 1868. Hodder & Stoughton.

† *The Triumph of the Cross*. By Jerome Savonarola, Translated from the Latin by O'dell Travers Hill, F.R.G.S. Hodder & Stoughton.

* *Ecce Deus: Essays on the Life and Character of Jesus Christ*. With controversial Notes on "Ecce Homo." By Joseph Parker, D.D. Hodder & Stoughton.

satisfaction to that divine justice which originated with Him and is sustained by Him, though it must be the guide also of his creatures. There is much vagueness in objections of this kind often taken to the more definite and clear language of established theology.

Many heads of families find it difficult to conduct the worship of their own households. Where they can do so, they are much better without aids; and such aids have a tendency often to prevent them seeking to acquire the power of family prayer. We do not, therefore, commend them; but, where they are used, the *Daily Prayer-book*,* compiled by the late Dr. Vaughan, may be found very suitable. The prayers are brief, and truly devout, with a certain speciality which will prevent their being read in a merely formal spirit. They are also connected in every case with a special passage of Scripture to be read. In the arrangement of the book there is the advantage of each prayer being comprised in two pages, so as to prevent any turning over of the leaf.

There is nothing more remarkable in Scotland than the high cultivation often found among the poor. It is an evidence of the effects of that good religious education for which it has long been so well known. Here is a poor woman who had to walk, bare-footed, many miles on her wedding-day, and who started in life with a Spanish dollar, depending, with her husband, "on that," as she says, "and our two pair of hands," who reared a large family, spending many an hour in holding the book in one hand and nursing an infant on her lap with the other, and yet she has written poems, many of which exhibit exquisite humour and pathos.† A previous volume, "Poems and Sketches," is well known. The most of those now published are in the broad vernacular, but some are also written in pure and classic English. We give the following verses as a specimen from a poem, written at an early period, on "The Life and Death of the Worldling contrasted with the Life and Death of the True Christian." We quote the first and the last verses:

"Oh! what is life?—an empty dream;
And what is all that men esteem,
But trifles light as wind;
What all below but sin and woe,
A sea where tides of trouble flow,
That overwhelm the mind;

Where rolling waves of fierce disease
Sweep multitudes away;
Where war, oppression, famine dire,
Exert their baneful sway;
Where warring and jarring,
Men's furious passions rage;
Ne'er ending, contending,
A war unceasing wage.

"Then let us scorn the gilded toys,
The fleeting, evanescent joys
The world alone bestows;
And strive to rise, and gain the prize
Of life eternal in the skies,
When earthly scenes shall close;
When dying pangs shall nature seize,
When final thunders roar,
When earth and sky dissolve in flames,
And time shall be no more.
To man, then, what can then,
But peace with God avail?
This lightens and brightens
When all beside shall fail."

Janet Hamilton still lives at the age of seventy-three, having been married fifty-nine years. Her husband also survives. Many of our Scotch readers especially will, we are sure, peruse this volume with deep interest.

Mr. T. Hughes, known by his book on "The Human Will, its Functions and Freedom," and different other works of a metaphysical character, deals in this volume* with a question of special interest to the Wesleyan Methodists, with whom he is connected. To them it will be of course of chief interest. He considers that neither Baptism nor the Lord's Supper can be the condition of membership in the Christian Church. The following is his definition of the condition of membership:—"To me it appears that the condition of membership in the Christian Church is nothing more or less than a believing acceptance of the code of Christianity, and a life accordingly. This is the common and universal confession of faith demanded of all alike who seek admission to the Church of God. All the use and end of means are subordinate to conserve and develop the elements of this condition. Such a condition is free from all one-sided partiality on one hand, and is comprehensive of all the principles and requirements of truth on the other—it gives

* *The Daily Prayer-book for the use of Families.* By Robert Vaughan, D.D. Jackson & Walford.

† *Poems and Ballads.* By Janet Hamilton. Glasgow: Maclehose.

* *The Condition of Membership in the Christian Church, viewed in connection with the Class-Meeting System in the Methodist Body.* By T. Hughes. Hodder & Stoughton.

additional dignity and grandeur both to man and Christianity, and answers all the ends of law, human want, and divine provision."

BOOKS FOR YOUNG PEOPLE.

In the *Buried Cities of Campania** we have a description, intended for the young, of the character of Pompeii, as traced in its preserved buildings. "The year-long labours," he says, "of the most assiduous German commentators could never have thrown such an amount of light upon the manners and customs of the Romans, upon the works of the great Latin writers, as has been done by the spade and pickaxe of the excavators of Pompeii. They show the theatre, the forum, and the temple—the baker's shop and the gladiator's training school—the lady's boudoir and the wealthy patrician's tablinum—just as they were when the life and motion of the bright city were suddenly arrested, and its annals abruptly closed." This book, with numerous plans and pictures, tells in a pleasant way all that has been brought to light, and vividly restores the scenes of ages long since past. For the more instructive reading of young people nothing could be better.

Cats and Dogs† is a book with a taking title, in which a number of good stories are told, not only about cats and dogs, but about lions, wolves, and other ravenous creatures. A book of this kind is sure to be attractive. The stories are well strung together by a continuous conversational narrative, and, as in all the Messrs. Nelson's books, the illustrations are excellent.

A. L. O. E. has another of her pleasant stories,‡ always written in the same buoyant and cheerful mood and with the same excellent Christian aim. No stories are better fitted to represent to young people the truly healthy aspects of Christian life, and to remove those prejudices which so many of our novelists raise by their absurd and gloomy pictures of genuine Christian society.

Tales of Heroes§ is a most attractive little volume, beautifully got up, and well fitted to

charm young people. We have here stories of Alfred the Great, Richard Cœur de Lion, Prince Edward, son of King Henry the Third, Henry the Fifth, the hero of Agincourt, Henry the Sixth, and the Maid of Orleans. Some half-dozen or dozen incidents are told in the life of each, and very well told. There is here historic truth with all the attractiveness of fiction. The paper, print, and illustrations are admirable. There could not be a better gift-book for the season.

We have in *With the Tide** a pleasant story for children, written by Sidney Daryl, the author of "Told in the Twilight." He has an excellent style for addressing young people. He enters into their feelings in a cheerful and natural way. There is a mixture of the instructive and the humorous, which makes the book very readable. It is also nicely illustrated, and is a genuine boys' book.

The Germans are noted for their mixture of the pathetic and humorous. We have in *Busy Hands and Patient Hearts*† a tale told with much simplicity and power, in which the scenes of childhood and family life are brought before us in a most interesting and touching method. It is a book that will stir up children to be good and virtuous and kind, and which they will pore over with avidity when they begin it till they have finished it.

Violet and Daisy‡ is a story prettily written, suited for Christmas time. It is very touching in many of its scenes, and is well fitted to lead the mind of children up to the Saviour in that love and tenderness expressed in his own words, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

There are none of the annuals more welcome to children, even of larger growth, than "Old Merry's."§ The volume for this year has the usual variety of capital and instructive reading, with puzzles, charades, acrostics, enigmas, &c., and good illustrations. This is an excellent book for a Christmas present.

* *The Buried Cities of Campania at Pompeii and Herculaneum.* By W. Davenport Adams. Nelson & Sons.

† *Cats and Dogs; or, Notes and Anecdotes of Two Great Families of the Animal Kingdom.* By Mrs. Hugh Miller. Nelson & Sons.

‡ *On the Way; or, Places passed by Pilgrims.* By A. L. O. E. Nelson & Sons.

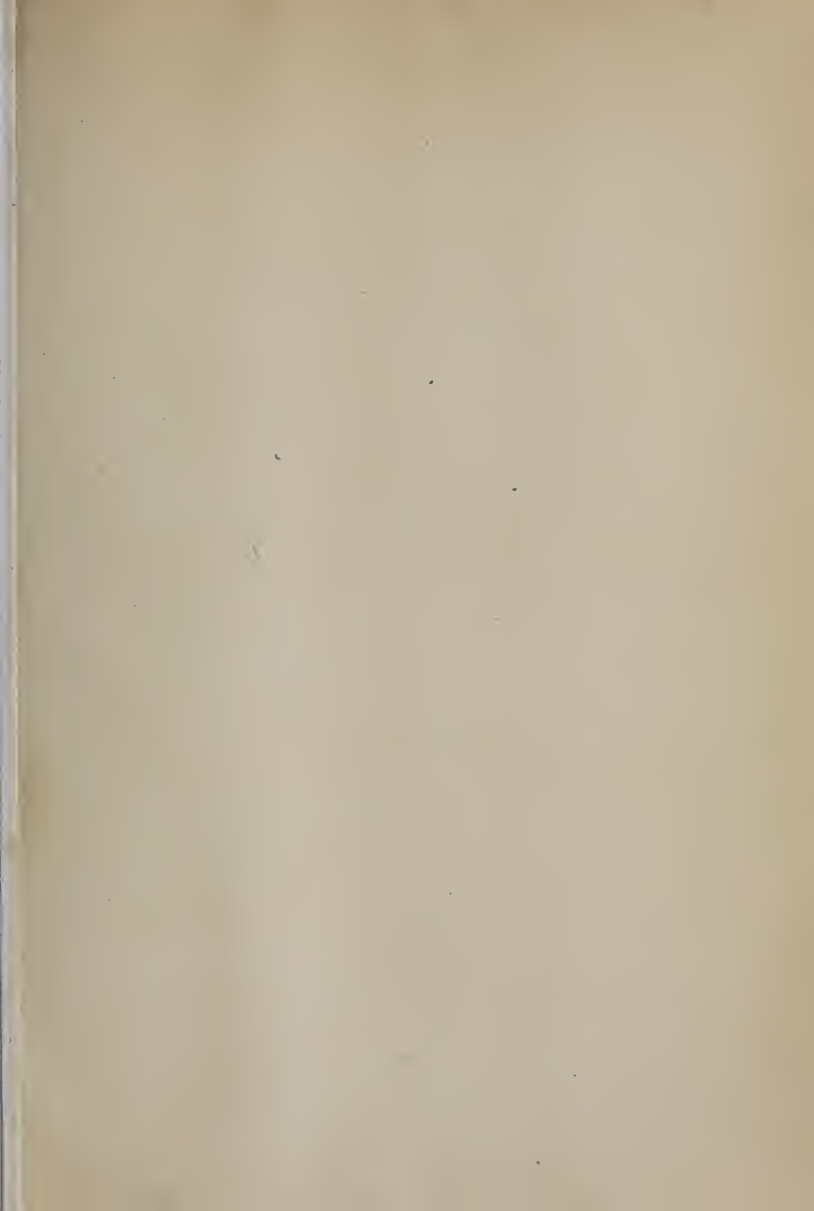
§ *Tales of Heroes.* Taken from English History. Nelson & Sons.

* *With the Tide; or, A Life's Voyage.* A Story for young People. By Sidney Daryl. London: Hodder & Stoughton.

† *Busy Hands and Patient Hearts; or, The Blind Boy of Dresden and his Friends.* Translated from the German of Gustave Nieritz by Annie Harwood. Hodder & Stoughton.

‡ *Violet and Daisy; or, The Picture with two sides.* By M. H. Edinburgh: Johnston & Hunter.

§ *Merry and Wise.* Edited by Old Merry, 1868. Hodder & Stoughton.





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